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ASSEMBLY'S  
SHORTER CATECHISM,

RESCU'D from the  
Late REVISER and VINDICATOR:

BEING, A LARGE

DEFENCE

Of that MOST EXCELLENT

Compend of Divinity:

To which is added,

A POSTSCRIPT,

Dated to the Congregation of PROTESTANT  
DISSENTERS at Hackney, now under the Pa-  
toral Care, of the Reverend Mr. BARKER.

Containing a very particular Answer to Mr. GIBBS's  
LETTER.

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*Cease, my Son, to hear the Instruction that causeth to err from  
the Words of Knowledge, Prov. xix. 27.*

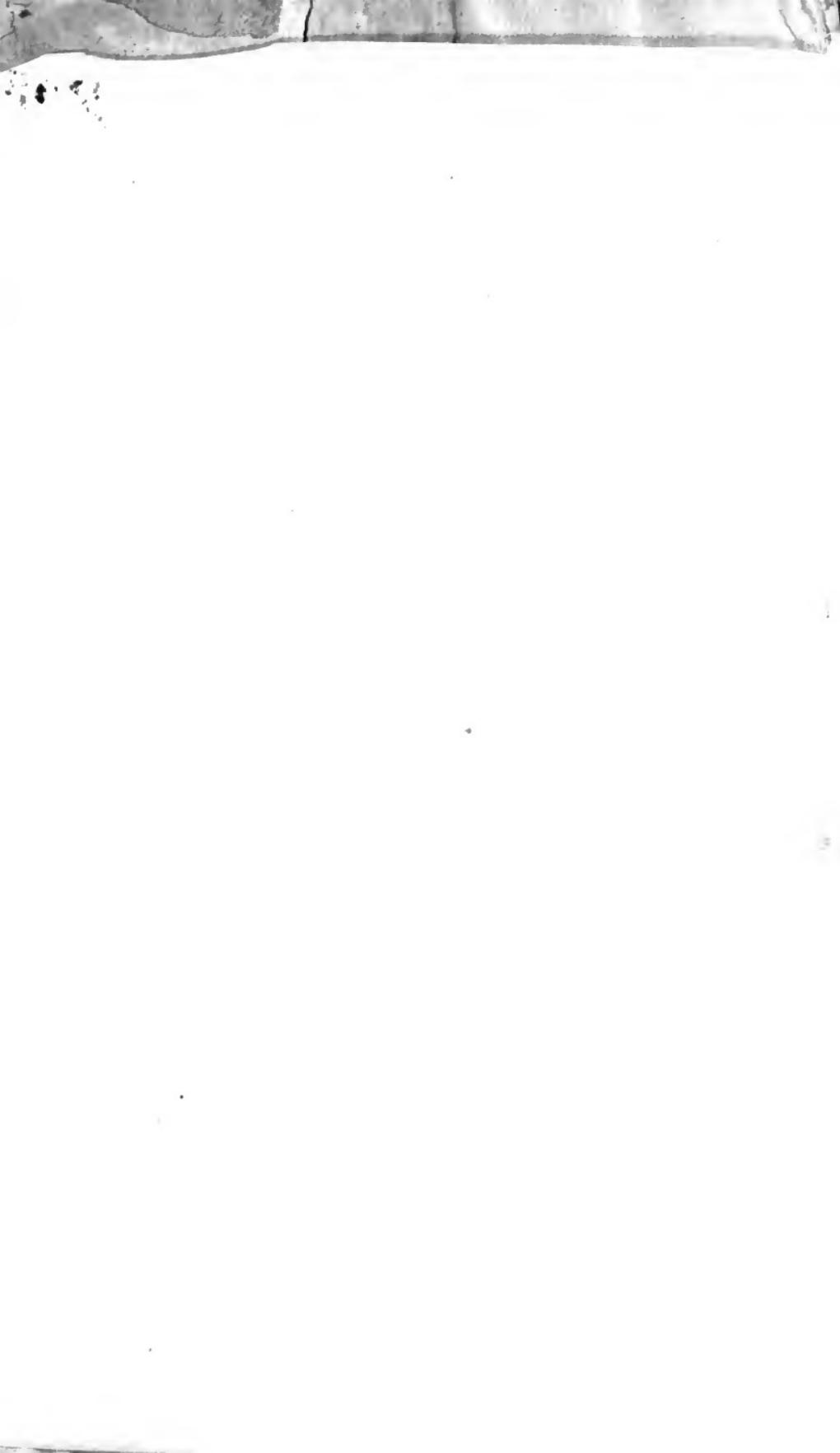
*He goeth before them, and the Sheep follow him: For they know  
his Voice. And a Stranger will they not follow, but will flee  
from him: For they know not the Voice of Strangers, John x.  
4, 5.*

*Search the Scriptures, John v. 39.*

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see, he dare not say, they really believed all this: Nor can any one think so, who reads their Catechism. They say indeed, That *God fore-ordained whatsoever comes to pass*: But, I believe, no one of them ever thought, “That all the Actions of Men “came from his absolute Decree, as the Cause.” What they meant, I conceive, was only this, That nothing comes to pass without his *Knowledge* and *Providence*, or whether he would or no; and consequently, without *some Purpose*, to cause, excite to, assist in, or permit; and then to limit, direct, and overule, *whatsoever comes to pass*; and all for his own glory. They were of Opinion, That the *Elect* are *but passive*, in their Regeneration, and effectual Calling: But, that afterward, they themselves *act WITH and UNDER Grace*. And, as to their being *Free-Agents*, they thought they were never inclined, disposed, or enabled, *i. e. FREE* to discharge their Duty acceptably, TILL THE SON MADE THEM FREE. So far is this Author mistaken. ’Twould be strange indeed, if an impartial Reader should fancy some of these Things, when about two Thirds of the Catechism, is taken up in *teaching us our Duty*.

“ ’Tis now generally thought, that, through the free and diligent Searches of the Learned, the Principles of Christianity are better understood in this present, than in any since the primitive Ages \*.” I am glad the first Ages are excepted; because the *Deniers*, of what he calls the *common Doctrine of the TRINITY*, were, in those Ages, *excommunicated*, and hardly counted *Christians*; and, when *Pelagius* appeared, he also had been served in the same Manner, had he not scandalously shuffled, with the Synod of *Diospolis*. But to go on, if this is indeed the most learned of the later Ages, let us thank the last, and the foregoing for it; for, God knows, it is neither our Reading nor Thinking, our Diligence nor Seriousness, but *their Labours* that have made us *so learned*. Our Fathers were *as free*, and *egregiously more diligent*, than we: And, when the Labours, of the present and the *two last* Ages, come to be compared by Posterity, I am afraid A TEKEL will be written upon them. “ As there are still farther Advances made in critical Learning, and by the later Annotations on the Scripture great Improvements are made,---’twould be unreason-*able* to think, that in ninety Years Space, Men of Letters and Study, should see no Cause for some way or other varying, from what had been taught before that Period †.” To pass the extraordinary *Modesty* of this, “ that THEY are the Men of Letters and Study;” they would do well to remember, That *Truth* is still the same: That the *Doctrines of Faith* do not change with Mens Humours: And that the best Critics,

† *Ibid.*\* *ibid. p. 5.*

and the best Commentators the World ever saw, if they have not been in the Assembly's Mind, throughout, have yet agreed, in every respect, much better with them, in ALL the most substantial Points here controverted, than with our Adversaries. After all, I do not know but we may defy them, to shew us so much as one *just* Criticism, upon any Passage of Scripture, made within these last ninety Years, of so much Importance, as to move any judicious honest Christian, to give up any one Point, of any Moment, in all the Assembly's *Catechism*. We have had Critics, and Annotators on our side, as well as they have on theirs: And, let them dream what they will, we know, that, whatever wriggling, or straining may do, no *just* Criticisms or Annotations, can ever obscure, shake, or overturn any of those Truths, which are written, in the Bible, as with a Sun-Beam; and, which occur, every where, from the beginning to the End of it. "Especially, considering that, when the Assembly sat, our Preachers had been no very long while out of Antichristian Darkness \*;" As short a while they had been out of it, ANTICHRISTIAN DARKNESS was then about, and by their Means too, more thoroughly, and universally dispelled, in this Nation, than ever it had been in any Nation before, or in this ever since. And 'tis but a sorry Evidence of the extraordinary Learning of this Age, that ANTICHRISTIAN and DEISTICAL *Darkness* is so much spreading among us, and, that such Gentlemens Labours should contribute any Thing towards it. "How much of their Time had been taken up in defending the Reformation against the Romanists †;" The Controversies they had with the Romanists, had been, in a great measure, over, for many Years: Nor had the *Westminster Divines* had much trouble, in opposing POPERY, any other way, than by opposing ARMINIANISM; which was, by the Churchmen, as well as the PURITANS, then generally thought, to have been designed as a Back-door to let it in upon us. We all know, who were the blessed *Planters*, of THAT SOVEREIGN DRUG; and, by what means, and under whose Influence, it has thriven so well since. "And how little they had left for studying the inferior Points of Gospel Divinity ‡." What does this Gentleman mean? Are the Doctrines of the Trinity, the Covenant of Works, original Sin, the Satisfaction of Christ, Justification, &c. &c. which he has thought fit to alter, to be accounted, INFERIOR Points! If they are; I would fain know, which are the SUPERIOR! If these Gentlemen go on, REVISING and VINDICATING, I'm afraid we shall not agree in any one Point of *Gospel Divinity*, either inferior or superior, but ONE.

\* Ibid.

† ibid.

‡ ibid.

If " modest, impartial, pious, and learned Enquirers of all Denominations, have disliked some Things in the Catechism \*;" we cannot help it. His Alterations will be *more displeasing*, to a great many more such Enquirers. " It cannot be denied they have conveyed such a Scheme of Principles (with regard to abstruse points of Doctrine) as many have thought, in its Consequences, to weaken the Obligations to practical religion †." A sad Thing ! But who can help Peoples thinking ? And are the Points just now named, *all abstruse Points* ? I am sure they are, many of them at least, clearly revealed in the Bible. Besides, if it is so, why has not he *strengthened them* ? I call upon him, to shew so much as one of his Alterations, which can, any how, *strengthen them*. I cannot perceive any one, that any how looks this way, but his leaving out some of their Words, in the Description of *Justification*. [For the Assembly have inculcated, *our diligent Use of all the Means of Grace, and our Endeavours after new Obedience*, as well as he ; nor hath he made any Alteration in any other point, which does not visibly *weaken them*, more Ways than one.] And as to this, we must tell him, and Mr. Gibbs too, That the pretended Consequence, which wicked Men, now draw from THE IMPUTATION OF CHRIST's RIGHTEOUSNESS, being the very same, which was drawn from the Apostle Paul's Doctrine of JUSTIFICATION, puts it beyond all Doubt, with us, That OUR DOCTRINE is the very same with HIS : And, that That FAITH which RECEIVETH the Righteousness of Christ, is not, cannot be ALONE, i. e. cannot be dead, indolent, and unactive : And consequently, That those, against whom the apostle James disputes, had not THAT FAITH ; and therefore, that there is not so much as a seeming Contradiction between the Apostles, because they speak not of *the same Things*. " A Scheme which, upon this, as well as other Accounts, is not approved of, throughout, by a great Majority of the Ministers of our Time.‡" The Word, *throughout*, is a saving Word : If there be *any one Expression* not so clear, *any one Word* improper, or obsolete, or the like, they may not approve of it *throughout* ! In this Sense, there may be, and perhaps always were, a great Majority. But, I hope, there are not many who approve of the *Revisal* ; and I have not heard of any one, who approves of the *Vindication* ; but, if there be any, I persuade myself, this *Defence* will be so convincing, that neither of themselves shall approve what they have done, *throughout*. If " the Conscientions are brought into difficulties by teaching it || ;" let them inform themselves better, or

\* Preface, p. 5.

† Ibid.

‡ Ibid.

|| Ibid. p. 6.

pass over what they do not see proved. “The most intelligent Hearers cannot be *justly offended*,” if it be well supported by Scripture ; or if they are, **SUCH OFFENCES MUST COME.** What “ill Consequences it may be attended with to “those that learn it \* ,” I know not ; the ill Consequences of *not learning it*, are alas ! but too apparent. Their great Modesty also, in calling themselves, or those of their party, “the most “able and rational of our modern Divines † ,” and the like, may well put us in mind of Job’s tart Sarcasm, *No doubt but ye are the people, and wisdom shall die with you.*

He then tells us his Design, “That several Controversies, “about things not absolutely necessary to Salvation, may be “past by ‡ ;” and yet, if any Points “concern such things,” the Doctrine of the TRINITY, THE DEPTH of our SIN and MISERY by Nature, the SATISFACTION OF CHRIST, JUSTIFICATION, &c. are certainly of that number. “That “the Use of it may be scrupled by none, or by as few as “possible :--- To render it more catholick, and fitter for general Use ¶ .” Noble Designs ! but if it be *Scriptural*, why should it be altered ? Should we make THAT WIDE and BROAD, which God has made STRAIT and NARROW ? What End would this answer ? And yet, were this a wise and pious Attempt, as it is neither the one nor the other, he hath been very unhappy in it ; for, it is, to me, certain, it cannot, upon any Account, answer the End effectually. If he grants, that Reason is a SUFFICIENT Rule, for the Salvation of SINNERS ; the Deists will laugh at him, *for looking for another*. If he has, in any degree, pleased the Papists ; they will never forgive him, while the second Command, with the Assemblies Explication, &c. stand as they did, Pelagianizers will wonder to observe, that *Faith in Jesus Christ, and Repentance unto Life*, are each of them called, A SAVING GRACE, &c. in a Catholick Catechism. If our Brethren of the Church of England, believe *their own Articles*, they must be offended, that the Doctrine of THE TRINITY is spoken of so superficially, that they hear nothing of *Predestination, Election, and special Grace*, and so much of *our own Endeavours, Freewill, and good Dispositions*, without PREVENTING Grace, &c. The Antipæd-baptists, as such, will think it as uncatholick as the Assemblies. Were good Mr. Baxter alive, he would loudly complain, that a Christian Catechism should appear, without a Word of *Election, special Grace, &c.* in it : and would rather, I believe, his Nostrums had never been heard of, than that they should ever have been brought upon the Stage, any how to patronize an Attempt, to bury the common Doctrine of THE TRINI-

\* Preface, p. 6.

|| Ibid. p. 7.

† Ibid.

‡ Ibid.

try in Silence. I hope his Admirers and Disciples, are of the same Mind. So that I cannot see, that this Catechism either will, or can, please any Party, but the wretched *Socinians*: And as for them, as they are far, blessed be God, from being a Majority, so I am heartily sorry that any who call themselves *Christians*, should take such *Methods* to oblige them; though, if I am not mistaken, they will not like it, *throughout*, any more than we. These are the specious Things this Author would palm upon us! And yet, after all, I am apprehensive, some will think the true Designs of this *Work* were, under Colour of giving some Ease to those who did not approve of it, *throughout*, to flip quite another *Thing*, upon the *Ignorant* or *Weak* instead of the Assembly's Catechism; that this might be sold for it; that so, in Time, our *good old Catechism* might be laid aside, and the Doctrines of Faith, which it particularly inculcated, be forgotten, by Degrees; that the *rising Generation* might be trained up gradually, for other *Matters*; that they might be kept in Ignorance, of the *Doctrine*, for Example, of THE TRINITY, or the *Importance* of it; that so, the next bold Innovator, may REVISE US altogether out of it; and the like: For, some Men are, by their Principles, so *indifferent* about Matters of *Faith*, that they are very easy *what People believe*, or whether they *believe any Thing at all*, provided they are *so good Christians, and so true Protestants*, as to exclaim against the Doctrines of the Assembly's *Catechism*.

His "*Hopes* \*," in the next Paragraph, we have fully shewn, in the following Sheets, are, all of them that are worth naming, as much frustrated, as every any Man's were.

The Author, fearing all this would not justify such an Undertaking, brings in, at last, three great Authorities, to eke out his Apology: And yet, he could hardly have pitched upon three, who have spoken more honourably of the Assembly, and their *Catechism*; or would have more heartily opposed the most and chief of these Alterations. "The great Mr. *Baxter* " was not perfectly pleased with every Thing in this *Catechism* †." Nor was he, nor any great Man in the World, ever *perfectly pleased* with any of their own Works. And yet all he said, as far as I can learn, was, "I could wish some *Words* " in their *Catechism* had been more clear." And so could I. "The worthy Dr. *Cotton Mather* did not think it took in all " the Particulars, which ought to have been mentioned in a " *Work* of this Nature ‡." Why then, our Author, or any other, might have borrowed them, from their *larger Catechism* or *Confession*. And yet, he has brought in none of those Particulars, but one very impertinently; and, for one *single good Addition*, has skipped over, or darkened, a great many

\* *Ibid.* p. 6.

+ *Ibid.* p. 7.

‡ *Ibid.*

which are more considerable. These two are gone to their Rest. "The ingenious Dr. *Watts* intimates as if it did not "express every Thing in such a Manner as might have been "wished \*." What then? Did he find any Fault with the *Doctrines* of it? No. Does he approve of the Liberties these Men have taken with it? By no means. He seems, chiefly, to have desired a Catechism, more level to the Capacities of the young and the weak, to fit them, as they grew in Years and Understanding, for this. Little did he, I dare say, imagine, he should ever see what he said quoted, in such a Manner, and with such a View. That great Man's Words, are very justly and generally, regarded; and will go as far, as *any* Man's of the Age; and did he know, how many of the Hearts, of those that fear God, *tremble*, when they hear his Authority brought, to vouch for *any*, even the least Alteration, in those Doctrines, which are as dear unto them as their Lives; I am sure, he would be cautious of every Word that drops from his Mouth or Pen. The Argument then is this. Three great Men, who highly honoured the Assembly's Catechism, did not think it, in all Respects, **P E R F E C T**: Therefore one or two, not worthy to be named with them, may take the Liberty, by adding, deleting, and altering it, to overturn, in a good measure, the very Nature and End of it!

"The obstinate rejecting of Alterations in Constitutions "and Composures merely human, has been justly complained "of in those of the Church of *Rome*, as tending to nurse up "Superstition †, &c." And with very good, and obvious Reason. What is **M E R E L Y H U M A N**, ought to have no Place at all in Catechisms, Articles, Confessions of Faith. It cannot fail of "nursing up Superstition, &c." and much worse Things. But the *Doctrines* of the *Assembly's Catechism*, are not any of them *merely human*. Did I know any that was, I should be one of the first for cashiering it for ever: But, since we believe they are **A L L S C R I P T U R A L**, we shall *earnestly contend* for keeping them in their Place. "Changes for the "better will always meet with Esteem from the honest-minded "and wiser Part of the World, &c." And can he be so sanguine as to dream, That the honest-minded and wiser Part, who have *read, searched, and love* their Bibles, can ever think, that *such Changes* are for the better? Or, that serious Christians, who have been *baptized, into the Name of the BLESSED THREE*; have been thoroughly *convinced* of their sinful State; have experienced the *Power of distinguishing, DRAWING Grace; made their Calling and ELECTION sure*; have found in their Blessed Saviour, both **RIGHTEOUSNESS and Strength**, &c. &c. &c. will ever suffer themselves to be moved by such

\* *Ibid.*      † *Ibid.*      ‡ *Ibid.* p. 7.

poor Pretences? No, no. All such, will love their Catechism, from henceforward, so much the better, when they observe what Methods are taken, to steal it from them.

He then puts up a Prayer, "That God would favour this well-meant Endeavour with his Blessing, &c." and so concludes. What *his Intentions* were, we shall leave to "the awful Day of Judgment:" The *Intention of his Work*, I have examined, tried, and convicted, by the *Word of God*; and shall submit the whole, to all serious, judicious, sincere Christians.

Several Months after the Publication of THE REVISAL, a Divine of Learning, Piety, and great Reputation, (as was commonly thought) made REMARKS, upon every Alteration the Author had brought into his Work: And, not long after, came forth A VINDICATION of the *Revisal*. My Business, at present, is not to defend the *Remarkar*, which he is well able to do himself; but to RESCUE THE ASSEMBLY's CATECHISM, out of the Hands of those, who have wounded, defaced, and quite metamorphosed it, as was the poor Man, in the Parable, *who fell among Thieves*. The *Vindicator*'s long, ill-natured Preface, in which are not a few Falsehoods, many Trifles and Impertinencies, and a great deal of Language very unbecoming such a Dispute, &c. &c. lies therefore out of my Way. But, because I agree with the *Remarkar* in thinking, That the Title of the *Reviser's* Catechism, is unfair, and designed to impose upon the Weak, and Inadvertent; I shall consider what the *Vindicator* says by way of Apology.

And, 1. "Dr. Stanhope, and Bishop Fell, did some such Thing, by the Works of Parsons, Akempis, &c. †" i. e. Two private Divines, undertook, in some such way, to revise some Pieces, of some other private Divines; tho', perhaps, they might have been otherwise as well employed: Therefore, One or Two, no Body knows who, might take the same Liberty with a publick Work, of the greatest Reputation that any such Work ever had; and, by so doing, make it quite a different Thing from what it was! A glorious Argument! "2. The Westminster Assembly revised and altered THE THIRTY-NINE ARTICLES of the Church of England, &c. ‡" i. e. The Westminster Divines, among whom were a great Number, in all Respects, as well qualified for REVISING, as our pious Reformers were for COMPOSING them, and of the same Sentiments also, were called by the Parliament of England to this Work; and did it, to the Satisfaction of the Generality of the Nation, and of all the Reformed Churches: Therefore, one or two, not wor-

\* Ibid.

† Pref. p. 5.

‡ ibid. p. 6.

thy to be compared to them, and of *very different religious Opinions* also, might, of their own Heads, chop, and slice, and deface *the most perfect Work*, of the Kind, in the World ; to the Satisfaction of no Party, but those, who would have us abate in our Zeal, for some or other of the Points of *Christian Faith* ! A Reason like the former ! 3. "The Assembly render'd " the Sense of THE THIRTY-NINE ARTICLES more " express and determinate, in faveur of *Calvinism, &c.* \* " i. e. They gave *the same Sense*, which had been, *very expressly and determinately*, put upon them, by almost *the whole Nation*, for at least threescore Years after they were composed ; and that, agreeably to the Confessions of *all* the *Reformed* : Therefore, these Gentlemen might, under the Name of REVISING, give us a Catechism, neither *express* nor *determinate*, for the *great* and *chief* Points of our Religion ; as *express* and *determinate*, in almost every Case, *against the 39 Articles*, as *against the Assembly's Catechism* ; and not at all agreeable to the Confessions, of *any* of the *Protestant Churches* ! A goodly Apology ! And yet the Assembly had too much Discretion, Honesty, and Honour, to call *their Confession*, *The Articles of the Church of England REVISED* ; tho' the Difference in *Doctrinals*, is *nothing* between them, to what it is between their *Shorter Catechism* and *the Revival*. 4. The best of all follows ! " Those Changes in the *Revival*, do not " amount to the Quantity of four Pages, &c. + " Very well ! But, one may, very easily, in one single Page, make Changes enow to overturn *Christianity* ; and yet, not depart altogether " from the Assembly's Method and Language." Thus. Q. *Are there more Gods than one* ? Ans. YES. Tho' Nature, Reason, and Scripture, do all abhor *Polytheism* and *Idolatry*. Q. *How many Persons are there in the God-head* ? Ans. ONE ONLY. Tho' Christians are *baptized in the Name of THREE*, are *blessed in the Name of THREE*, and tho' the *Reviver* acknowledged that Text, *I John v. 7. AND THESE THREE ARE ONE*, to be *authentic, &c. &c.* ‡. Q. *What are the Decrees of God* ? Ans. They are *unfit* for our Catechism. Tho', if there is a *particular Providence*, without the Belief of which there can be no Religion, the *Decrees* must, of Necessity, be *as particular, and as extensive as That*. Q. *Did God enter into a Covenant with our first Parents, in the Estate wherein they were created* ? Ans. NO. Tho' that *Covenant*, is the **ONLY FOUNDATION OF NATURAL RELIGION**. Q. *Did all Mankind fall IN Adam's first Transgression* ? Ans. NO : They only *fell with him THROUGH it*. Though it is impossible, they could fall *WITH "him THROUGH it,"* and not fall *WITH him IN it*. Q. *What is the Punishment of*

*Sin in the future World?* Ans. ETERNAL DEATH, i.e. among Friends, ANNIHILATION. Though natural Conscience as well as the whole Word of God, reclaims against such a Delusion. *Q. Did Christ as a PRIEST satisfy for our Sins?* Ans. YES: But, though he was DESERTED of God for a Season, he did not UNDERGO HIS WRATH for a Season: Yet this is a manifest Contradiction. I need add no more. The Reviser and Vindicator both know, there are *some* who call themselves Christians, that would boldly give these Answers to these Questions; though they appear plainly to overthrow Christianity. To come then to our Purpose, I cannot think, notwithstanding all these Subterfuges, and all that can be said for it, that adding the Word REVISED to the Title, makes it either fair or honest. Had he illustrated, and confirmed the Assembly's known Sense, explaining, or changing, any Word he thought not so proper, or the like, some Excuse might be made for him: But, as it is, I can think of none. Should any private Lawyer presume, so to corrupt any publick Deed, or Record, &c. and then publish it, under the Name of, *such a Deed, or Record REVISED*, I know what every honest Man would say of him! Nor is there an upright Judge in the World, but would call him a----, if not sentence him to the----.

In this Defence, I have offered a great many Scripture Proofs, especially to those Answers which are *most controverted*, or of the greatest Moment; all which either directly prove the Assembly's Doctrine, or much illustrate and confirm it. I have considered *every the least Alteration*, I could observe in the Revisal, and have freely given my Thoughts of them, and fully answered *every Thing* in the Vindication, which I thought worth any Notice. If I have any where mistaken the Sense of my Adversaries, I dispute not against them, but the Sense I have put upon their Words: But, I have fairly quoted them, and have not, wilfully, put any strained Construction upon them; and shall be heartily glad to know, they have not departed so far from the Truth, as I fear they have. I contend not for Victory; but for what *I sincerely believe, with all my Heart*: And therefore, if either of them, or any other, shall favour me with a Reply, I desire no other Treatment than I have given. Let them quote my own Words honestly; consider, and answer *all* I have said, on any Point, fairly; confute me, with Scripture and Reason; and treat the Subject, with becoming Gravity; and, if they succeed, I assure them, I shall be as well pleased as They. The Reviser has been, generally, more soft, and seemingly grave and serious: But, as for the Vindicator's MANNER and STILE, one had need to serve an Apprenticeship at Billingsgate, to qualify him to reply in his own Way. In these, I'll allow him the Advan-

tage ! and have only imitated him so far, as to turn some of his *more civil Rhetoric* upon himself, with a few Improvements, of which, 'tis hop'd, he will be the last will complain.

I would not be thought, by *this Defence*, to plead, That the *Assembly's Catechism* is *absolutely perfect*; or, that nothing may be *changed* in it, or *added* to it, for the Better: Far from it. I have freely owned the contrary. It is the *Prerogative of THE SCRIPTURE alone*, to be, in all Respects, *PERFECT*. All the Works of Men, even the most excellent, ever had, and ever will have, something *human*, i. e. *imperfect*, in them. My Design is, To *RESCUE THIS WORK*, which has been long, as it were, *Sacred* among us, out of the Hands of those *Manglers* of it: To explain, illustrate and confirm, especially those Points, which they have expunged, altered, or defaced: And, in so doing, to shew, That these Men are very unhappy in their Undertaking, and wholly improper for *Revising* it: That their Alterations are, almost every one of them, much for the worse; and not a few of them of very dangerous Consequence: And, That good Christians, had much better put up, with the *Catechism* their Fathers so justly admired, were there a hundred more little Imperfections in it, than there are; than admit of *such a Revival*, as would, in a good Measure, *quite change their Faith*; and make Way for other Things, which might, at last, *wholly worm them out of it*. Should ever such another Assembly be called in *England*, which is not more improbable at this Day, than was the Calling of the *Westminster Divines*, about an Hundred Years ago, I hope God will put it into their Hearts, to *revise this Catechism*, and assist them, in any little Alterations, or Additions, which may seem expedient, or necessary: But, till then, I believe all honest *Protestant Dissenters*, who *love the Word of God*, and *their own Souls*, had best be content with it as it is.

The following Sheets were ready for the Press, many Months ago; and, perhaps, might never have seen the Light, had I not heard it suggested, That some Minister, in or near *London*, would soon declare himself another Man than he had been taken to be? ---I then read them over, and, not knowing, but something in them might put him upon thinking again, sent them to the Bookseller. But, before thirty Pages were printed off, I saw Mr. *Gibbs's MISERABLE LETTER*. A Friend, several Years since, having been in his Company, from the Conversation that past, said, in my hearing, he was afraid he was a going. Some read his Letter with Surprize, not a few with Pity, and many with a *just Indignation*, That a Man who had been so very zealous for these Matters, should now, not only change his Mind! That is no strange Thing

Thing in our Day ; nor is This of any great Moment : But, should represent Things so *ignorantly*, or *falsely* ; speak of many of them, without all Discretion and Modesty, even, as they thought, *against his Conscience* ; dictate, throughout, so *magisterially*, without any, even the least Proof ; and, without any *Shame*, and little *Appearance of Grief*, give such a *scandalous Account of himself*, and of *his shuffling with God and Man for so many Years*, &c. &c. I must confess, he has done his Business to Purpose ! Many others of his Way, have thought it best, to be at first somewhat upon the Reserve, to open themselves by little and little, to give those they would catch their Doubts and fly Objections, and, by a Thousand mean Ways, to insinuate, shift, pretend, beguile, &c. till they had *undermined their Faith*, and *stole them into their Opinions* ! But, Mr. Gibbs is so full of his NEW LIGHT, that *all* Doubts are wholly removed at once ! Yea, he is *so thoroughly enlightened*, “ That he is now convinced, That to say there are “ two *distinct Natures* in Christ, &c. is introducing an Imaginary Christ, in the room of the real One \* ! ” And, by Consequence, that Ninety-nine of every Hundred, of all the Protestant Churches, of all Denominations, to go no farther back than the Reformation, have *believed* in, yea, as learned, religious, and sober Men as ever lived, have *constantly worshipped, and loved, and died in Peace and Joy, committing their Souls into the Hands of an IMAGINARY CHRIST*, i. e. an *Ens Rationis*, a *Figment of their Brains, a Being which had no Existence but in their own Heads* ! and so, *lived and died Guilty of horrid Blasphemy and Idolatry* ! &c. &c. He therefore scorns all those sneaking Methods ; nor will he give us so much as fair Words ; but boldly rides through thick and thin ! *The Word of God, the Confessions of the Churches, the Experiences of Believers, &c. &c.* are all nothing to him ! and, if we'll take his Assertions, “ *I now think, I cannot but think, I am now convinced, &c.* ” for Proofs ; he'll make us all as wise as himself in a Trice. Verily, were the wretched *Socinus*, and some others, I could name, alive, I am apt to think, they would stroke his Head, as a promising Lad of prodigious Hopes, and bespeak him in *Solomon's Encomium of the virtuous Woman*, only changing the Gender, *Many Sons have done virtuously, but THOU, MY CHILD, excellest them all* ! But, tho' his new Friends sneer and banter, it is their Way ! and most of his old Friends think him beneath Regard ; while others speak of him and his Performance, as they see they deserve : Tho', it is not easy to read his Letter with Patience ; yet, because, calling Names, does seldom any Good,---I have been on my Guard, as much as I lawfully

\* Pref. p. 3.

could, i. e. as I thought consistent with my Duty, to Truth, my fellow Christians, and him.

His renouncing the Principles of the Assembly's Catechism, and in the Manner he has done it, brings his Letter within my Province: For which cause, I have considered it very particularly. What he has said, comes naturally, in almost every Tittle of it, to be considered in THE RESCUE. So that I could do it more easily, now my Hand was in, than another. Had it been published a Month sooner, *every Thing* he has said, should have been refuted, under the Answers to which they refer. But since it was not, I have been obliged to reply to this unaccountable Stuff, in a POSTSCRIPT; wherein, I have very particularly considered *every Article*, of his present Faith, as he ridiculously calls it; very freely expoied his unparalleled Confidence; and very carefully endeavoured to convince, and undeceive him, by many clear, full, and express Testimonies of Scripture, and obvious, undeniable Reason, frequently referring to the Pages of THE RESCUE, where many of them are handled more at large. The POSTSCRIPT I have directed, To the Congregation of PROTESTANT DISSENTERS at Hackney, under the Pastoral Care of the Reverend Mr. Barker. This worthy Gentleman I never once spoke to, nor was I ever in Hackney but once, and once that I walk'd through it; so that I am an utter Stranger, to the best of my Knowledge, to them all, but one or two. I therefore beg their Pardon for this Trouble, and hope it will be as kindly accepted as it was intended. Such as SEARCH THE SCRIPTURES, carefully, and in the Fear of God, and will take his Word for what is revealed, shall be kept, during this Hour Temptation, which is come upon these Nations, notwithstanding all the cunning Craftiness of those that lie in wait to deceive; the shameless Assurance of such, as would have them embrace their dangerous Notions, merely because they have the Front to say, they are fully persuaded of them; or, the more daring Attempts of such, as would sneer, and banter them out of their Faith, and a good Conscience.



THE  
ASSEMBLY'S  
Shorter Catechism  
RESCU'D, &c.



QUESTION I.



*HAT is the chief End of Man?*

*Answ.* Man's chief End is to glorify God *a*, and to enjoy him for ever *b*.

*a* Prov. xvi. 4. Mat. v. 16. Rom. xi. 36: 1 Cor. x. 31. 1 Pet. iv. 11, &c. *b* Psal. lxxiii. 25, 26. Lam. iii. 24. John xvii. 21—23. 1 Theff. iv. 17. 1 John iii. 2, &c.

*2 Quest.* *What Rule hath God given to direct us how we may glorify and enjoy him?*

*Ans.* The Word of God (which is contained in the Scriptures of the Old and New Testament *c*) is the only Rule to direct us how we may glorify *d*, and enjoy him *e*.

*c* Eph. ii. 20. 1 Theff. ii. 13. 2 Tim. iii. 16. 2 Pet. i. 19—21.  
*d* Isa. viii. 20. Luke xvi. 29, 30. John xvii. 17. Gal. i. 8, 9.  
*e* 2 Tim. iii. 15, 16, 17. Psal. cxlvii. 19, 20. 1 John i. 3.  
1 Pet. i. 8, 9, &c.

The Word of God (which is contain'd in the Scriptures of the Old and New Testament c) is *not only* a sufficient d, but the principal Rule to direct us how we may glorify and enjoy him e.

c 2 Pet. i. 21. ch. iii. 15, 16. 1 Thess. ii. 13. d 2 Tim. iii. 15.  
e Psal. cxlvii. 19, 20.

Against this Alteration it was alledged, and with good Reason, " That it left Room for a Thought as if there were some other sufficient Rule, even to us, of glorifying and enjoying God, &c. \* " To which our Author replies; " As to Things which are to be judg'd of by Reason, for the Purpose of answering the high END of our Being, with REGARD to these, Reason is a Rule; and therefore, it seems, it did not appear, to the Reviser, so accurate and safe, to say that Scripture is the *only Rule*, exclusive of natural Reason †." In which he would say something, but is ashamed to speak out. Under the Terms Reason, and natural Reason, I suppose he comprehends what is commonly called THE LIGHT, and THE LAW OF NATURE, if they are not much the same: Now, as to these, so far was the Assembly from excluding them from being a Rule, in many Cases, and for various and manifold Ends and Purposes, that, in the very first Words of their Confession, and in the second Answer of their Larger Catechism, they have freely own'd both its Obligation and Use. The Law of Nature, which the Apostle says is written in the Hearts of Men<sup>a</sup>, and whatever right Reason dictates, is the Law of God, as well as the written Word: Nor did any of us ever entertain the least Doubt of it. But the present Enquiry is, Whether any, or all of these together, be such a Rule as can direct us, SINNERS, so to glorify God, as that we may enjoy him for ever. This the Assembly denied, as the Generality of Christians have done in all Ages, and will do to the End of Time. And the Vindicator himself, whatever his Mind is, dare not, we see, plainly affirm it. However, he either really thinks, that it is, or is not. If, that it is not; he ought not to insinuate that it is; since such a Fancy cannot fail to have many mischievous Consequences: If that it is; it must needs be sufficient for this End; and then another appears to be superfluous and needless. For, why should there be two sufficient Rules? What End can they answer? What need of a second, if the first was sufficient? The very Terms, in the present Case, seem, to me, to imply a Contradiction. Besides, this is not only the Foundation, but almost the very Essence of Deism: And we all know, what use the Deists have made of this odious Principle,

\* Rem. p. 20.

† Vind. p. 34.

<sup>a</sup> Rom. ii. 15.

That

*That Reason is a sufficient Rule, even for SINNERS.* And, “ what vast Advantages foever Revelation gives us, &c. \* ” these Gentlemens Carriage confirm us in the Persuasion, That whoever once heartily imbibes *this pernicious Notion*, will soon not only conclude, *That Revelation is not necessary*; but learn to oppose and banter the Scriptures, sincer at all who receive and believe them as the Word of God, blaspheme our Saviour, and utterly neglect *the great Salvation*. And now, will any indifferent Person, so much as surmise, That any such Thing as this, should have been any how hinted, in the second Answer of a *Christian Catechism*? Or imagine, that a Man who could talk at this rate, had any just, or becoming Concern for *the Religion of Jesus*?

Let him not presume to say, That he consulted the Reputation of the Scriptures, when he allowed them “ to be not only a *sufficient*, but the *principal Rule*: ” Because there is not a Deist in the nation, but may frankly grant the same. It is an obvious, yea an acknowledged Truth, That the Bible gives us a compleat and perfect System of Morality, of the Law of Nature, and of every Thing that can be called *Religion*, which *Reason*, i. e. *right Reason*, ever did, or could give: And it is evident, That it not only contains these, but very much improves, heightens, and refines them. It cannot be denied, That the Scriptures teach us *all these*, more easily and clearly, more certainly and fully, than they were ever taught, in any, or in all the Systems of the Moralists, from the Beginning of the World to this Day. The wretched Author of *Christianity as old as the Creation*, did, and every intelligent, honest *Deist* will, freely own as much. There can be no just Complaint of any Defect, any Flaw, in *the Christian ETHICS*. They are the *Doctrines of Faith* revealed in the *Scriptures*, and the Duties arising from them, and not what is commonly called, *the moral Part* of them, they reject and blaspheme. *The natural Man receiveth not the Things of the Spirit of God*; and the Reason is, *they are Foolishness unto him*<sup>b</sup>, &c.

That *natural Reason*, as it was pure and entire in Man, in his first Estate; or, That *the Law of Nature*, in itself, and as given to Man in Innocence, and written in his Heart, (tho’ there was nothing in it, that render’d Revelation either impossible, or unnecessary;) was suited to, and would have been *sufficient* for him, in *that State*, had not God thought meet to add a positive Law: In other words, That this Law was perfect in its Kind, a complete Rule of Heart and Life; as it was never question’d by any of us, so it may be strictly demonstrated, to the Conviction of all Gainsayers: But it neither

\* Vind. p. 34.

<sup>b</sup> 1 Cor. ii. 14.

was, is, nor can be, a *sufficient Rule* to lead SINNERS in the Way of SALVATION ; and therefore, *The Word of God*, read, preached, or some way communicated to them, is the only Rule to direct such, how they may glorify God in this Life, so as to enjoy him for ever in another.----As will appear,

i. From the *Nature of Things*. That Rule, which as it was sufficient for, so it was suited to *Man Innocent*, cannot, as is self-evident, possibly be so, to *Man Fallen*. The Entrance of SIN, wholly altered the Case: and Man, by his Transgression, became, as it were, quite a different sort of Creature, from what he was, when he dropt from the Hands of his Creator. Before the Fall, he was knowing, upright and holy, in a State of Life and of Favour with God; and might, by the right Use of his then natural Powers, have continued in it for ever: But SIN robbed him of his Innocence and Crown, impaired his Knowledge, spoiled him of his Righteousness, and brought him under Guilt; so that he lost the divine Favour, and fell under the Curse of the Law, and could never, from thenceforward, by any Thing possible to him, recover That, or redeem himself from This. Man, as is evident, could not possibly give perfect Obedience to that Law, which he had transgressed; nor be saved by that Covenant, or, if you will, Rule, which he had broken; even though he had retain'd as perfect a Knowledge of it, as ever he had. What became impossible to the first Sinners, was no less, if not more so, to their ignorant, guilty, and corrupted Posterity. A New Covenant does evidently, and necessarily, imply, the *Revelation* of many Things, which were neither requisite to, nor consistent with the Old: And seeing it could never have been known, by the Light of Nature, that there was such a Covenant, the new Duties required in it, could never have been found out by unassisted Reason. The Introduction of a MEDIATOR, without whom there could have been no second Covenant, no *Salvation* for Sinners, nor any friendly Intercourse, nor gracious Communion between God and them, manifestly implies new Relations, Acknowledgments, Duties, Worship, &c. which could not possibly, at least without Revelation, have been known under the other. All which, (and many other obvious Things might be added,) demonstrate, That though Reason were as perfect and uncorrupt, and the Law of Nature were as entire, and as evidently clear, and fully known to every Sinner, as it was, or could have been, to Man in his first State, it could not possibly be a sufficient Rule for their *Salvation*. Indeed, there was not so much as room, for the Word SALVATION, in the State of Innocence; and much less, for the glorious Means of attaining, or the Things accompanying it. And how sufficient a Rule soever, Reason was to Man, Knowing and Upright; it is self-evident, it can't be sufficient for Man, not only degenerate and

and depraved, but ignorant and blind. How perfectly soever it taught him his Duty to God as his *Creator and Lord*, it could teach him nothing of him as a *Redeemer and Saviour*.

2. *From Fact, supported by the Testimony of almost all Mankind.* Reason, in *Sinners*, is both impaired and corrupted ; and the Law of Nature is neither easily, nor perfectly known to them ; as is clear, from universal Experience. It does not appear, that it taught any one Nation so much as this great Fundamental, *That there is but one only the living and true God* : At least, I know not so much as one Country, where they retained this first Principle of natural Religion ; which yet seems almost as self-evident, as that *there is a God*. No one Nation was satisfied with Reason, as a *sufficient Rule* : But every one of them, pretended to have Laws, Traditions, or Ordinances, which they declared they had received, one way or another, by Revelation ; and which declared themselves not agreeable to the Rule of *right Reason*. The Prevalence of *Expiatory Sacrifices*, (which could not possibly owe their Original to this Rule,) all over the World, demonstrate, That Nature herself acknowledged the Necessity, both of *supernatural Light*, and of a *Satisfaction for Sin*. The Reputation of the Heathen Oracles, and the boasted Communications of their Lawgivers and Priests with their Gods, do not a little confirm this. So perfectly known was the *Rule of Reason*, to those without Divine Revelation, That they were not only universally Polytheists and Idolaters ; but what they called *Religion*, was, in many places, so brutal and wicked ; and their *Worship* consisted of such monstrous Barbarities, and filthy shameless Obscenities, &c. that it was a Reproach to human Nature. So very well did it teach them, That the *true God* was hardly known among them at all ; nor was he worshipped by any People, *as God, and their God*. Our Lord assures us, That the *Samaritans*, who had many Advantages above the Generality of the Heathens, *worshipped they knew not what*, John iv. 22. So very sufficient was this *Rule*, That they were utterly ignorant of many Duties, which are evidently founded in, or arise from the Nature of Things, and their Relations to God, themselves, and one another. Only the *Christian Institution* furnishes a full and perfect Scheme of *Morality*, in which there is not the least imaginable Defect, the least Mixture of Folly or Vice, nor the least Stain or Blemish to soil its Purity. It does not appear, that the Heathens did ever so much as AIM AT THE GLORY OF GOD, AS THEIR CHIEF END : And therefore, it is plain, either that their *Reason* could not teach them this, and consequently, it was not a *sufficient Rule* ; or, that they did not perceive that it did, or were utterly unmindful of it ; and therefore, we have very little Cause to extol their Piety, and plead so vehemently for their Salvation. What Apprehensions they had

had of the Immortality of the Soul, a future State, a Retribution of Rewards and Punishments in that State, and the like ; yea, and even of the Divine Perfections, without some Sense of all which, there can be no such Thing as Religion, though they could never totally rid themselves of them, yet were, at best, but feint, obscure, imperfect, and many of them very doubtful and uncertain. Nor did, nor could their Philosophers help them in the Case. Not one even of them singly, nor all of them together, were ever able to furnish out any Thing, that might be called a tolerable, and much less a complete System of Morality : And as for the Things to be believed, it is evident beyond all Contradiction, that natural Reason was, and is utterly ignorant of them. The *shining* Sayings so much admired in their Writings, (tho' mixed with many and considerable Blemishes) were borrowed from the Scriptures, or those who had some Acquaintance with them. Their best Notions, were rather drawn from some old *Traditions* communicated originally from the Church, than from the Principles of their Philosophy. *The World by wisdom knew not God* <sup>b</sup>. What do I say, some of the wisest and best of their learned Men, were so sensible of the great Uncertainty they were in, about the Nature of their Gods, the Worship that was worthy of them, and acceptable to them, the Way to obtain Pardon of Sin, Peace of Conscience, &c. and so sadly lamented their State, that one cannot read them without much Concern. If some of our later Moralists, have supplied us with Systems of *natural Religion*, more neat and elegant, more easy and perspicuous, more perfect and certain, than their Predecessors among the old *Greeks* and *Romans* ; it is not because they excelled them in Genius or Penetration, Sagacity or Diligence, Sobriety or Virtue, but from their Acquaintance with the *Bible* : An unspeakable Privilege, the others never enjoyed. They *ploughed with our Heifer*, and thereby found out the Riddle. If therefore, the *Law of Nature* found and entire, could not be a sufficient Rule for THE SALVATION OF SINNERS, much less can it be, now that it is but imperfectly known, and very obscure in many Things : If Reason, even as it was pure and perfect, could not, much less can Reason corrupted be.

We might have added, That neither mere Reason, nor the Law of Nature, give any Promise of Life and Happiness to SINNERS ; and consequently, no Encouragement, even to that absolutely necessary Duty, REPENTANCE, without which there is no Salvation : That as they offer no sufficient Encouragement, so are they defective of cogent Arguments, powerful Motives, and engaging Examples : That though, in

many Cases, they may shew us, at least in some Measure, our Duty, yet they afford no Help, no nor the least Prospect of any, for the Performance of it: That we can never have sufficient Satisfaction from them, that God is reconcilable to Sinners, and much less that he is, or will be reconciled; nor through whom, nor in what Way: That a serious, and deep Sense of Sin, without some Intimations of a *Mediator* and *Surety*, would rather have driven the Sinner from God, and hurried him on to Despair, than led him to him, by Confession, Submission, and Supplication, &c. That the Apprehensions, which Mankind have naturally, of the *Holiness* and *Justice* of God, especially when their Consciences sting them to the quick for their Sins, are such, that they can have no Prospect of Ease, Rest, or Peace, without some Thing or other as a Satisfaction; and hence their great Anxiety, *Will the LORD be pleased with Thousands of Rams, or with Ten Thousands of Rivers of Oyl? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul?*<sup>c</sup> and many such like: But we pass them, and argue,

3. From the *SCRIPTURES*; which many Ways, and in a great variety of Passages, prove this most important Truth. We shall offer but a few. In them the State of the Heathens is termed, a State of *Ignorance*<sup>d</sup>. To the Nations, even the most learned, *the true God*, was the *Unknown God*<sup>e</sup>. They are represented, not only as *not knowing God*<sup>f</sup>, and consequently *not calling on his Name*: But as being *atheist*, *A THEISTS, without God in the World*<sup>g</sup>. And can we then imagine, that *Reason* was to them a *sufficient Rule*? Among many other Considerations, The Word of God every where supposes, or declares, That there is *no Salvation, but in, and thro', and for a Saviour*<sup>h</sup>: But the Light of Nature, the highest Improvements of *Reason*, could never have discover'd, that *God had found, or would find, a Ransom*; could never have attain'd to any Knowledge of any such Thing; and much less to any Account of the *Surety*, his Person or Offices, who, whence, or what he was, or what he was to do and suffer, to obtain Salvation for them; or how Sinners might come to have an Interest in Him, or in It. *The eternal Love of God*, to such sinful and miserable Creatures<sup>i</sup>; the *Covenant of Redemption*, the Fruit of that Love<sup>k</sup>; *God's sending his own Son*<sup>l</sup>, *his delivering him up for us all*<sup>m</sup>, his accepting a vicarious Punishment<sup>n</sup>, his providing a Righteousness

<sup>c</sup> Mich. vi. 7. <sup>d</sup> Acts xvii. 30. <sup>e</sup> Ibid. ver. 23. <sup>f</sup> Jer. x. 25. <sup>i</sup> Theff. iv. 5. <sup>g</sup> Eph. ii. 12, &c. <sup>h</sup> John iii. 16. chap. xvii. 3. Acts iv. 11, 12. Rom. x. 8—17. <sup>1</sup> Cor. iii. 11. <sup>z</sup> Cor. v. 18—21, &c. <sup>j</sup> 2 Tim. i. 9. Tit. i. 2. <sup>k</sup> Psal. xl. 6—9. Isaiah liii. 5—12. <sup>l</sup> Rom. viii. 3. Gal. iv. 4. <sup>m</sup> Rom. viii. 32. <sup>n</sup> Rom. iv. 25. <sup>2</sup> Cor. v. 21. <sup>1</sup> Pet. ii. 24.

for us, and graciously imputing it to us<sup>o</sup>, in Consequence of that Covenant, &c. were Things absolutely out of the Reach of all created Reason. Yea, so far was all this above our Reason to find out, That now, that it is so plainly, fully, sweetly, and powerfully revealed, the Apostle assures us, *That the Natural Man receiveth not the Things, these Things, of the Spirit of God, because they are FOOLISHNESS to him*: And that he CANNOT KNOW them, because they are SPIRITUALLY DISCERNED. The former Arguments, which carry their own Evidence in them, we offered principally to convince the Deists, and obviate what they usually object to us: This we urge against those, who believe the Scriptures, and yet plead for such a pernicious Opinion; and especially our Author, who acknowledges them to be “not only a sufficient, but “the principal Rule;” and therefore will not surely decline their Authority. But for his Satisfaction, we shall be a little more particular.

The Word of God very plainly informs us, in several Places, and clearly insinuates, in many others, That some explicite Knowledge and Belief, of some Doctrines, or Articles of Faith, is absolutely necessary, to the Salvation of all that are grown up, and have Capacity to receive and assent to them; and that they can neither know God, nor worship and serve him acceptably, without such Knowledge and Belief: Such as the Doctrine of the Trinity, and of the Person and Offices of Christ, to name no more. THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST WHOM THOU HAST SENT<sup>p</sup>. If it is Life eternal to know this, how can they have this Life eternal, who know it not? No Man knoweth the Son BUT THE FATHER; NEITHER KNOWETH ANY MAN THE FATHER SAVE THE SON, and HE TO WHOMSOEVER THE SON WILL REVEAL HIM<sup>q</sup>. How then can Reason possibly be a sufficient Rule, when it teaches NOTHING of the Son at all; and consequently, AS LITTLE of the Father, as such<sup>r</sup>? And as the Knowledge of Christ's Person appears absolutely necessary, so does the Knowledge of his Offices; and in particular his prophetic Office, which, if this wicked Notion does not overturn, it evidently renders superfluous, and consequently needless. To name but two Texts; I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME, shall not walk in Darkness, but shall have the Light of Life<sup>s</sup>. If he is the Light of the World, then is it in Darkness without him: If only he that followeth him, shall not walk in Darkness, what shall we think of those that follow

<sup>o</sup> Rom. iii. 22. ch. iv. 6. Phil. iii. 9, &c. <sup>p</sup> John xvii. 3.  
<sup>q</sup> Mat. xi. 27. <sup>r</sup> See John i. 18. <sup>s</sup> John viii. 12.   
him

him not ; and indeed are utterly ignorant of his Person, Doctrine, and Example, and consequently cannot, in any Sense, follow him ? I AM THE WAY, AND THE TRUTH, AND THE LIFE. NO MAN COMETH UNTO THE FATHER, BUT BY ME<sup>t</sup>. Now, no Man can possibly be saved, who cometh not to the Father ; whether to the Knowledge of his Will ; or to fear, serve, and worship him acceptably in this Life ; or to the Enjoyment of him hereafter ; for one, or more, or all of these must be intended : And, if no Man can come to the Father, any of these Ways, BUT BY CHRIST ; How can that Rule be sufficient, which gives no manner of Account, no not the least, of either his Person or Offices ? I have chosen to give all these in our Lord's own Words ; and we need offer no more, tho' there are not a few in other Places. These are too plain, ever to be evaded by Wriggling, or Criticism. They are too full and clear, to be denied by any who have a due Reverence for his Word. He himself has then determin'd this Matter : And they that will not believe him, would not believe, tho' one should rise from the dead<sup>u</sup>.

What do I say ; Those two great Truths, That there is a God, and That he is a Rewarder of them that diligently seek him, the Knowledge, or Persuasion of which, is absolutely necessary, to every Thing called Religion, are not sufficiently known but by Faith. For WITHOUT FAITH it is impossible to please him : For he that cometh to God, viz. in any religious Act, must BELIEVE that he is, and that he is a Rewarder<sup>w</sup>, &c. Now, what Reason dictates, or the Light or Law of Nature teaches, is not properly the Object of Faith ; nor is the Assent we give to them, properly or truly called believing : And therefore, so far is Reason from being a sufficient Rule to us, that, in those very Things, which are most evidently discovered by it, and without which there can be no Religion, Revelation is necessary, and Faith in it, to all the acceptable Worship of God.

I doubt not but this will raise a mighty Outcry, and that we shall hear of many tragical Exclamations, concerning the Heathen Philosophers, the virtuous Gentiles, and our learned and moral Deists. What then shall become of them ? Must they be all damned ? We answer, That tho' secret Things belong to God ; yet, as for those who have the Bible at Hand, but neglect, despise, deny or vilify it, and the great Salvation proposed in it, as well as the Eternal Son of God the Author of that Salvation ; the Case is plain : Let them be what, or who they will, if they continue in this State, They shall die in their Sins<sup>x</sup> : There remaineth nothing for such, but a certain fearful looking for of Judgment, and of fiery Indignation, which shall de-

<sup>t</sup> John xiv. 6. <sup>u</sup> Luke xvi. 31. <sup>w</sup> Heb. xi. 6. <sup>x</sup> John viii. 24.

voir those *Adverfaries* <sup>y</sup>: And all who sincerely love our Saviour, will say with the Apostle, *If any Man love not the Lord Jesus Christ, let him be ANATHEMA MARAN-ATHA<sup>z</sup>*. As for the Heathens, who are utterly ignorant of every Thing, but what mere Reason teaches, we dare not determine, where God has not determined: Nor is it any Business of ours. *To their own Master they stand or fall<sup>a</sup>*. As, on the one Hand, it is a certain Truth, *That the Man that doth the Law*, i. e. the whole Law, and as it requires, *shall live in it<sup>b</sup>*: So, on the other, we are assured, *That as many as have SINNED without Law*, i. e. the Law written in Tables of Stone, and, by Consequence, all divine Revelation, strictly so called, *shall also PERISH without Law<sup>c</sup>*. This, I think, is all in general, which we can learn, either from the Word of God, or from the Light and Law of Nature, concerning their Future State. And yet Matters are, no doubt, so ordered, in the Covenant of Redemption, that God can save as many of them, as he will. All I am pleading is, That *Reason*, or the *Light* and *Law* of Nature, is not a *sufficient Rule*, for the *SALVATION* of *SINNERS*; That the Bible teaches every Thing which they teach, and that far more easily, perspicuously and fully; and, at the same time, not only supplies all their Defects, but *alone* does thoroughly and authentically reveal the great *Salvation*: And therefore, That the Assembly spake both *accurately* and *safely*, when they said, *That the Word of God, which is contained in the Scriptures of the Old and New Testament, (which must, some way or other, come to our Knowledge,) is the only Rule to direct us, how we may glorify God, and enjoy him for ever.* And this, I peruse myself, I have done to the full.

But that you may have some Taste, both of our Author's Sense and Spirit, I shall, for once only, transcribe an entire Paragraph, on this Answer, and remark freely upon it.  
 " But observe the Sagacity of this Gentleman; the Alteration leaves Room (says he) for a Thought, that there was some other sufficient Rule, even to us. Let us try the same Reason in another Instance: In Ans. 6th the Assembly say, There are Three Persons in the Godhead, &c. Now according to this Writer, may it not be objected, this Answer leaves Room for a Thought, that there may be Threescore Persons in the Godhead? Since the Authors don't declare that there are no more than Three; though in the former Answer concerning the Unity of God they assert that there is but one only, the living and the true God." \* Here is Sagacity for you; yea, and Piety too! Had the Assembly left any Room for any such wicked Thought, the *Reviser* sure,

<sup>y</sup> Heb. x. 27. <sup>a</sup> ; Cor. xvi. 22. <sup>b</sup> Rom. xiv. 4. <sup>c</sup> Gal. iii. 12.  
<sup>e</sup> Rom. ii. 12. <sup>\* Wind.</sup> p. 343.

if he had *any Fear of God before his Eyes*, ought to have guarded against it ; which yet he has not done : But indeed this is a false Charge ; and the Case is no way alike. They, in their 5th Answer, use the exclusive Particles *but* and *only*, agreeably to the Question, *Are there more Gods than One?* because, there had not only been, almost in all Ages, a numberless Number of Polytheists in the World ; but there were, at that very Time, as they well knew, some who were not ashamed to call themselves Christians, that not only worshipped *One*, if not *more*, whom they would have to be *Creatures*, but appear'd vehemently to plead, *That there are more Gods than one* ; yea, *more living and true Gods* : But wave the Particles, as needless, in the 8th Answer, because they knew of none that believed there were *more than Three Persons in the Godhead* ; besides, that the Question requir'd them not. He who is ask'd, *How many?* should, if he answers honestly, give the full Number : And the Words, *There are Three Persons*, are, to all Men of Integrity, sufficiently restrictive and exclusive : But so are not his, as is manifest to every one. Had the Assembly said, *There are Three Principal Persons*, &c every honest Man would, yea must have thought, either that they spake Nonsense, or that they left Room to think, that there are *more than Three*, tho' not *principal* ; as every one of them will judge our Author has done, in the present Case, when he talks of *a Rule*, which is not only *a sufficient*, but the *principal* one. Besides, notwithstanding this acute Observation, that he might shew the Remarker was not mistaken, himself has now told us of another Rule, viz. *Reason* ; which must either be *sufficient* for the End enquired after, (tho' he dare not say that it is,) or it is very impertinently brought in here, and is really no Answer to the Question : For, a *Rule* not sufficient to answer the End, if it is not a Contradiction, does not surely deserve that Name. His Levity also in talking of *Three-score Persons*, in so awful a Case, tho' we have often heard it or the like before, to our great Sorrow, bewrays a great deal of that want of Reverence for Sacred and Tremendous Things, which is but too general among those, who love not the Assembly's Catechism. And now we might have here insulted, after his very civil Example, (as indeed we might throughout) and turned his own lovely Flings and Flirts, his fine Witticisms, and beautiful Strokes of Rhethorick, &c. upon himself. But I have some thing else to do with precious Time ; and tho' there is not a Page, in which he does not display some of these Qualities, I shall leave them to those that can please themselves with them ; verily believing, that the supposed Author of *the Remarks*, will envy no Man this polite Entertainment !

3 Quest. *What do the Scriptures principally teach?*

*Ans.* The Scriptures principally teach, what Man is to believe concerning God *f*, and what Duty God requires of Man *g*.

*f* Deut. iv. 5, 14. John xx. 31. 2 Tim. i. 13. Heb. xi. 6.

*g* Exod. xxxiv. 27. Deut. xii. 32. Mat. v. 17---21. 2 Tim. iii. 15---17, &c.

In this *Answer*, the Assembly distinguish between the Doctrinal and the Practical Part of the Scriptures: The Truths reveal'd as the *Object*, or if you will, *Articles of Faith*, and the *Duties* required in a Way of Obedience. This Distinction they keep up quite throughout, not mingling them together any where; and beginning with the former, at the 4th Question, they go on to Question 39th, and from thence to the End they treat of the latter. Had our Author minded this, several more of the Questions and Answers had stood as they were, and he had waved some other Additions, which, how innocent soever in themselves, come often out of their proper Place, as we shall see.

4 Quest. *What is God?*

*Ans.* God is a Spirit *h*, infinite *i*, eternal *k*, unchangeable *l*, in his Being *m*, Wisdom *n*, Power *o*, Holiness *p*, Justice *q*, Goodness *r*, and Truth *s*.

*h* John iv. 24. *i* Job xi. 7. Psa. cxxxix. 7---11. *k* Psa. xc. 2---  
&c. Rev. i. 4, 8. *l* James i. 17. *m* Exod. iii. 14. *n* Psa. civ. 24. Dan. ii. 20. *o* Psa. cxlvii. 5. *p* Rev. iv. 8. Isa. vi. 3. *q* Deut. xxxii. 4. *r* Exod. xxxiv. 6, 7. *s* Psa. cxlvii. 6. &c.

5 Quest. *Are there more Gods than one?*

*Ans.* There is but one only *t*, the living and the true God *u*.

*t* Deut. vi. 4. Mark xii. 29, &c. *u* Jer. x. 10. Psa. cxv. 3---9, &c.

6 Quest. *How many Persons are there in the Godhead?*

*Ans.* There are Three Persons in the Godhead, the Father, the Son, and the Holy-Ghost *w*; and these

these Three are one God, the same in Substance,  
equal in Power and Glory &c.

*as Gen. i. 1--3. Psa. xxxiii. 6. Isa. lxi. 1. and lxiii. 9, 10. Mat. iii. 16, 17 and xxviii. 19. 2 Cor. xiii. 14. & Isa. vi, 1---11. compar'd with John xii. xli. and Acts xxviii. 25---28. John v. 17---40. and viii. 58. and x. 30. Acts iv. 24, 25, and v. 3, 4. Psa. cxxxix. 7--14. 1 Cor. ii. 10. Rom. i. 7. compar'd with the Salutations in most of the Epistles. 1 Cor. xii. 4---12. 1 John v. 7. Rev. i. 4, 5. and iii. 21. and v. 6--14, &c.*

This Question and Answer the Reviser has given thus.

6 Q. Do not the Scriptures give us an Account of more divine Persons than one ?

*Ans.* The Scriptures give an Account of Father, Son, and Holy-Ghost *r*, and that this ever blessed Trinity were entirely united in compleating the most glorious of all God's Works *s*.

*r* Mat. xxviii. 19. *s* 1 Cor. xii. 4, 5, 6. 1 John v. 7.

Here the Reviser has altered both Question and Answer, and has given us no Reason to thank him for the Change. The Assembly enquired about Persons in *the Godhead*, or *Deity*; he only, about *divine Persons* in general, without any Explication of the Word *divine*, which is sufficiently ambiguous, or acquainting us at all, with the Relation they have to the Deity: They having named them, inform us, That *they are one God*; whereas for aught he says, they may be distinct Gods, or some of them not truly God: They have hinted, that as each of them are God, and *can do* what none but God can, so we are obliged to give them that Glory which *is due to God alone*; *i. e.* they tell us not only who, but what they are, plainly enough insinuating what they *can do* for us, and what they expect from us; but he gives no Intimation of either what they are, but very generally; or what they *can do* for us, or what Duty they require of us: They guard against all Danger, both of Idolatry and Polytheism; he, for aught appears, leaves us much exposed to both. So that, perhaps, he had done full as well, had he skipt over this Question, as he does the next. Verily, in a Matter of this Moment, as Ignorance must be dangerous, Error cannot be innocent. The Man who is for concealing his Faith in the Trinity, or expressing it loosely, in uncouth, new fangled, or equivocal Words, as he is not far from denying it, or the Importance of it, himself, he should be suspected as lying in Wait to deceive others. In *this Doctrine*, if in any, *that is not with us, is against us.*

The

The Author of the Remarks has made several very just Observations upon this \*, and our Vindicator has said something by way of Reply, which is really little better than trifling, to say no worse of it. “ He is persuaded of the distinct Personality “ of the Three Divine Persons ” † ; which many of the Anti-trinitarians are not : But whether they are also Three Gods, or one only, he saith not. He is so modest, as not to offer “ at an Explication of this Doctrine ‡ ”. And no more have the Assembly. The Doctrine, and the Explanation of the Doctrine, are two very different Things. They have given their Names : and so has he. They declare *they are one God* ; and less they could not do, to be consistent with themselves, in the former Answer ; and if they are, they must be *the same in Substance, equal in Power, and Glory* : He leaves us in the Dark, as to this most important Point, and gives us the poorest and darkest Account of them, I ever heard. But, perhaps, we must not call it an Explication of the Doctrine ! What does he mean by “ the most glorious of all God’s Works ? ” What by “ compleating them ? ” What by “ being entirely united in this ? § ” Let him not say, That some of the Assembly’s Words are ambiguous also : For it is not so. And if it were, they have been used in the Church, at least for many Ages, are familiar to Christians, and of a determinate Signification : Whereas, his are new, uncouth, and of so very uncertain a Sense, that it is hard to guess at their Meaning. “ He does “ not see that this Answer excludes their being concerned in this “ Work of Creation : || ” And yet for all he has said, some of them might not have been so early *created* themselves.

But seeing, it seems, he dare not upon second Thoughts, deny their being *concerned in the Work of Creation*, I would ask him, I. How were they concerned ? The Scriptures represent them as *one joint-Creator* ; Psa. xxxiii. 6. Gen. i. 1--4. John i. 1--3. Job. xxxiii. 4, &c. or, as it is in the Hebrew pretty frequently, as OUR CREATORS, Remember now thy CREATORS, &c. Eccl. xii. 1. *Let Israel rejoice in HIS MAKERS*, &c. Psa. cxlix. 2. *Where is God my MAKERS ?*  Job xxxv. 10. *For thy MAKERS, thy HUSBANDS*, Isa. liv. 5. II. In what Sense he uses the Word Creation ? Were they concerned in “ making all Things of Nothing, in the Beginning †† ” or only “ in making this World of ours out of a confused “ Mass, in the Space of six Days.” III. Which of “ these “ introduces the Christian Scheme of Principles to the greatest “ Advantage.”

“ He questions if it can be a suitable Entertainment for “ Children to explain this Doctrine to them ‡‡.” But surely,

\* Rem. p. 21, 22. † Vind. p. 35. ‡ ibid. § ibid. || ibid.  
†† Vind. p. 36, 37. ‡‡ ibid.

nothing can be more suitable, than to teach them the Faith, into which they were baptized : Nothing can be more necessary for them, than to know *Who* and *What*, the Blessed Three are ; whether they are to believe in One God, or in Two, if not Three ; whether they are to serve, adore, pray to, and trust in any one who is not *God by Nature*, has not infinite Perfections, and so can neither know their Hearts, nor Wants, &c. Well, but “ the Explication of it hath distracted the Church, “ &c. \* ” Not the Doctrine I hope. They were the Explications of the wicked *Eusebius*, *Arius*, and such like, who explain’d it a way, that produced those Effects. But “ Mr. “ Baxter intimates, that in a Catechism there should be no “ thing left out that is needful, nor needless Uncertainties and “ Disputes put in †.” This is the Man, who is for *vindicating* the *Revisal* of the Assembly’s Catechism ! And is it then an Uncertainty and needless Dispute, whether Christians are to worship and believe in One God, or Two, or Three ? In an unmade and a made God ; i. e. whether they be Blasphemers and Idolaters, &c. The Doctrine of the Trinity, is not only so essential to Christianity, as to run quite through it ; but is the very Foundation of it : Yea, it is a short Compend, the Brief Summary of our Faith, without the Belief of which, *no Man can be a Christian*. Besides, if two Professors differ in their Faith, for Instance, about *Christ’s Person*, they cannot but disagree about his Offices, his States, his Suretiship and Satisfaction, the Fruits of his Mediation, his Relation to his Body the Church, their Faith and Hope in him, their Love to him, and all the Worship and Duty they owe him, &c. i. e. they must needs differ, one way or another almost in every Thing, relating either to Faith or Practice ? What would Mr. *Baxter*, (who I remember reason’d thus, “ He who denies the “ Deity of *Christ*, denies his Essence ; but he who denies his “ Essence, denies *Christ*, and is no Christian, &c.”) have said, had he been alive, and heard such an Use made of his Words ?

Upon the whole, the Vindicator either thinks, and must think the Assembly’s Answer *true* ; and then, why might he not have let it stand as it was ? or *false* ; and then he must fall in, (if he believes any Thing at all of these Matters) with the *Anti-trinitarians* of one sort or another : And if so, tho’ this Answer may, for aught I know, serve him well enough, he must alter the former, or make two or three of it, thus.

*Quest. Are there more Gods than One ? Ans. Yes. There is a Supreme, and an Inferior God. Quest. But are there more SUPREME Gods than One ? Ans. There is but one only, the living and true SUPREME God. Quest. Are there more living and true Gods then, which are properly so, but not Su-*

\* *ibid.*      † *ibid.*

PREME? *Ans.* YES. *The Son at least, is a living and true God;* but when he came to be so, we are not as yet agreed; &c. And as for the Third Divine Person, we can hardly tell what to make of him.

### 7 Quest. *What are the Decrees of God?*

*Ans.* The Decrees of God are his eternal Purpose *y*, according to the Counsel of his own Will *z*, whereby for his own Glory *a*, he hath fore-ordained whatsoever comes to pass *b*.

*y* Rom. viii. 28. and ix. 11. Eph. iii. 11. 2 Tim. i. 9, &c. *z* Eph. i. 11. Acts iv. 28. Heb. vi. 17. Deut. vii. 7, 8, &c. *a* Rom. ix. 22, 23. Eph. i. 4--8, and ver. 12---14. Exod. xxi. 13. *b* Acts xv. 28. Eph. i. 11. Isa. xxvi. 12. Prov. xvi. 4, &c.

This Question and Answer, he has entirely omitted; and indeed, the whole Party, with all our *New-Scheme* and *New-Light* Men, seem to have a peculiar Quarrel with it. Do but venture to mention the Words *God's Decrees*, and they have no Patience! the Cry is then *Fate, Fate!* the *Stoical Fate!* then are Men *no better than Stocks and Stones*, and *God the Author of Sin, &c.* But, if one, tho' never so calmly and seriously happens, to use the Scripture Words, *predestinated, ordained to eternal Life, Election, &c.* or presume to say with the Apostle, *THAT GOD HATH MERCY, ON WHOM HE WILL HAVE MERCY, AND WHOM HE WILL HE HARDNETH*; we all know what follows. In the very next Answer the Assembly tell us, *That God executeth his Decrees in the Works of Creation and Providence*; and our Author agrees perfectly with them in their Answers to, *How did God create Man? and what are Gods Works of Providence?* Seeing then, God executes his Decrees, *all of them*, as he decreed them, in his Works; and they both agree in these Works, and in the *Manner*, in which he does them; it may seem strange, that he who appears to be of the same Mind with the Assembly, as to God's *Works*, should be so much offended with *his Decrees*, which are neither more nor less than *his eternal Purpose, to do what he does in Time.*

The Works of God necessarily pre-suppose his Purpose. A rational Agent cannot act *reasonably*, but for some End: The *infinitely Perfect* cannot then be supposed, to have created the World, without some great End, worthy of Himself. No End can be attain'd without the Means to accomplish it: He then who proposes an End, chuses the Means to reach it. An Infinite Being, who has all Events in his own Hands, as he can never

never be at a Loss for Means, so he will certainly chuse such as are wise, holy, just and good. It is no way unbecoming him, to permit many Things which he does not approve, that he may take Occasion from thence, to display those Perfections, which, without them, would never have shone with such divine Splendor. The Permission, and consequently the Decree to permit, might be in all respects good, tho' the *Things permitted* might be wholly evil. As the OMNISCIENT could not but know *all Possibilities*; and the OMNIPOTENT could not but be able to do, cause, further, permit, or hinder, whatever he would; so the SUPREME LORD might chuse what he would do, cause, further, permit, or hinder, in all Cases, according to his own good Pleasure. What he actually does in Time, could be no blemish to him to decree from Eternity. Here then, we have the *Decrees of God*, all that the Assembly meant by their Answer, in a few Propositions that carry their own Evidence with them. Let us however, consider what they have said.

That there are *Decrees in God*, is not only super-abundantly clear from Scripture, which, in many Places, speaks of *his Purpose*, Eph. i. 11. *his determinate Counsel*, Acts ii. 23. *his fore-ordaining*, 1 Pet. i. 20. *ordaining*, A&ts xiii. 48. *the Pleasure of his Will*, &c. Eph. i. 5, &c: But evident beyond Contradiction from Reason, and the Nature of Things. It is *Fore-knowledge* does irresistably prove this Truth: The Dependance of all the Creatures upon the Creator, and of all Events upon the Supreme Ruler, confirm it: His *Works* demonstrate it. He actually worketh many Things himself: He actually causeth, or furthereth, or permitteth some Events, and obstructeth others, &c. Therefore he purposed to do all this. That they are *ETERNAL*, is not only undeniable, from many of the Texts quoted; but from the most manifest Reason. He that chose the great End, if *knowing, wise, and powerful*, must needs have chosen all the Means necessary; and have purposed to *permit, direct and order*, all Occasions conducive to it. Temporal Decrees, do manifestly imply Ignorance, Weakness, Uncertainty, Change, Want of Wisdom, a Defect of Happiness and manifold Imperfection. That they are *ACCORDING TO COUNSEL*, is plainly expressed in many of the Passages before us; and is evident in it self. The Author of all our Reason, who is *INFINITE* in all Perfections, cannot but act like himself: All his Decrees therefore are wise; and all his Works, holy, right, just, and good. The Most High indeed needs not, does not deliberate, and consult as Creatures; but he always acts, and therefore purposed to act, according to *eternal Reason*, i. e. with Wisdom and Design. That they are *according to the Counsel of HIS OWN WILL*, is not only plain from the Scriptures cited, but many Ways clear. They are *eternal*; and therefore independent on any Thing in

Time. Nothing without himself, could possibly be *the Cause* of his Will. *He has Compassion on whom he will have Compassion, and whom he will be hardneth*; Rom. ix. 18. *He loves, because he would love, &c.* Deut. vii. 7, 8. And yet, in all these, His Will is necessarily holy, wise, and good. To be *wilful and arbitrary*, is foolish and sinful, and often mischievous, in ignorant, humoursome, vicious Creatures, who are also under a Law to the contrary: But, to act *according to Pleasure*, is becoming in THE ALMIGHTY; and no Wrong can be done by *the infinitely Perfect*. That HIS OWN GLORY, is his principal and ultimate End, is not only manifest from the Places referred to; but also clear to all who consider it. It is the chief Good; and therefore his last End. Any other would not only have been beneath him, but unworthy of him. Had he primarily, and ultimately, intended the Good and Happiness of his Creatures, he would have kept them from Sinning, if he could have hindered them; at least, would have been equally kind to those, who had sinned, and done *all he could* to recover them *all*; which, we are sure he does not, &c. That they extend to WHATSOEVER COMES TO PASS, to all Events of all Sorts, is not only obvious from the Scriptures adduced, and many others; but is as evident, as that his Providence does. All that he does in Time, he purposed to do before it: And to doubt of, deny, quarrel with, or blaspheme his Decrees, is to doubt of, deny, quarrel with, or blaspheme his Providence. His Decrees have been properly enough called his *eternal Providence*, as his Providence in Time, is but the Execution of his Decrees. All Things above or below, great and little, good and evil, of all Sorts, necessary, free, contingent, casual, are subject to his Providence, and therefore are, one way or another, the Objects of his Decrees. Indeed we can have no Notion of Providence without them: And the Men that cannot bear to hear of These, have, alas! but low, partial, unworthy, or atheistical Thoughts of That; if they have any Thoughts of it at all. If, *the very Hairs of our Head are all numbered*, Mat. x. 30. If, *not so much as a Sparrow shall fall to the Ground, without our heavenly Father*, ver. 29. If *the whole disposing of the Lot is of the Lord*, Prov. xvi. 33, &c. then surely none of the Sons of Men, can think, speak, or act without him. Reason witnesseth all this; the wiser, and more sober Heathens saw and acknowledged it; all good Men rejoice in it; and our Adversaries dare not deny it.

But the hard Word remains; HE FORE-ORDAINED THEM! Here they all open, and many tragical Exclamations break forth! and it were well if they would stop here. But what should be the Cause of all this Outcry? The Assembly cannot be supposed to have meant any more in this Answer, than they expressed in the following ones, which even our Author has

has suffer'd to stand as they were. In their Confession, Chap. 3. Scct. I. they have guarded very particularly against the Consequences usually objected, " God did ordain whatsoever comes to pass, *Eph.* i. 11. *Rom.* xi. 33. and ix. 17. *Heb.* vi. 17, &c. yet so, as thereby neither is he the Author of Sin, *Jam.* i. 13, 17. *1 John* i. 5, &c. nor is Violence offered to the Will of the Creatures, nor is the Liberty or Contingency of second Causes taken away, but rather established, *Prov.*xvi. 33. *Mat.* xvii. 12. *Acts* ii. 23. and iv. 27, 28. *John* xix. 11, 23, 24, 34-37. *Exod.* xxi. 13, compar'd with *Deut.* xix. 5, 6, &c." So very careful were they as to these Points. According to them then, Gods Decrees neither make Man a necessary Agent, nor do they abridge his Liberty, nor weaken his Powers, nor bind up his Hands, nor drag him against his Will, nor destroy the Nature of Things in the least. They neither hinder us from doing all the Good we can, nor compel us to do what we do, and much less to do what we would not. As for SIN, God neither decreed to tempt, nor move, nor incline us to it ; and much less to allow of, command, draw, or force us to it. It is an evident Contradiction to his Perfections, to do any Thing unworthy of, or contrary to them ; and therefore, it is absolutely impossible, that he should be, in any Sense, upon any Account, in any Degree, the Cause or Author of SIN. Yea, so far is he from being so, that it is owing to the *decreed Restraints* of his Providence and Grace, (which, alas ! few, very few, are duly sensible of, or thankful for,) that SINNERS rush not into all Manner of Wickedness, according to their Power and Inclination, as their Circumstances are, or Occasions offer : And to his *eternal Purpose to bestow saving Grace*, which is more or less efficacious, according to *his good Pleasure*, that any of them, ever do any Thing at all, that is truly good and acceptable in his Sight. Why then, are Men so averse to hear of his Decrees ?

Nothing can possibly come to pass, which is *absolutely* against God's Will, *i. e.* whether *he will or no*. Nothing temporal could possibly have been either future, or present, without him ; and consequently, not without his Purpose. All Events, with all their Circumstances, were *fore-known* ; and therefore, the Objects of some Decree. Whatsoever comes to pass, is *actually ordained* to carry on his great End ; and why then should we scruple to say, that it was *fore-ordained* ! Besides, this very Word was used in the *Lambeth Articles*, and in the *Articles of Ireland*, and is indeed the softest Word ever used by Divines in this Matter. It seems to me, to point at the golden Mean, betwixt the two Extremes. When the Assembly sat, there were not a few, who began to deny that God *fore-knew future Contingencies*, while others would have made him little more than an *idle Spectator* of the Actions of Men, contending that they

were a Sort of *Independent Agents*, denying that their Wills might be effectually moved and over-ruled, without an Infringement of their Liberty ; or, if they were, that they were any longer active and accountable ; and pleading, that God was earnestly wishing and desiring what he knew would never be, and what he could do, but would not, &c. To guard against these, and so preserve the Superintendency of Providence, as to maintain the *true Liberty* of Created Agents, they seem to me to have chosen this Word. And if, in Fact, there be nothing in God's Providence to provoke Men, why should they exclaim against his Decrees ? As it is certain, he does not concur equally and alike, to all the Actions of his Creatures ; so neither did he decree to do it. In some Cases, he works *with* them only ; on others, he works *in* them also. Many Things he himself actually works ; many Things he commands and forbids ; many Things he excites his Creatures to, qualifies and strengthens them for, and assists and furthers them in ; and many Things he hinders ; and all according to *his own Counsel* : And many Things, even ALL SINS, he permits only ; not indeed in a *moral Sense*, leaving them indifferent, and much less allowing them ; but *physically*, by not hindring them : Not as if he was *an Unconcerned Looker-on*, having no Agency at all in the Case ; but, of purpose, supporting the Agents, ordering all Circumstances, and suffering them to follow their own Inclinations, Humours, Views, or Interests : All which he decreed to permit, just as he actually permits them, fore-ordaining the Permission of them, upon the Fore-sight of what the Creatures would do, if *thus permitted*, and intending to over-rule them all for his own Glory. And now, what is there so frightful in all this ? What is there curious in it, or even improper to be taught Children ? What is there here unworthy of *the Most High* ? How can we support, yea how is it possible to believe a Providence, without some such Persuasion ? Many excellent and useful practical Truths are deducible from it, and the habitual Sense of it cannot but be of Universal Advantage, to all serious Persons, thro' the whole Course of their Lives.

I am not unacquainted with the hideous Out-crys against this Doctrine, with the Reasons, real or pretended, of the passionate Opposition made to it. But then, the very same Objections may be, and indeed are actually made, by wicked and profane Men, against the Providence of God, as against his Decrees ; and may, yea and ought to be urged with the same Force, by all who act uprightly in the Case. Bishop Burnet very justly observes, “ That the Controversy about *Predestination* arises out of Natural Religion : For if it is believed “ that God governs the World, and that the Wills of Men “ are free ; then it is natural to enquire, which of these is sub-  
“ ject

"ject to the other, or how they can be both maintain'd ?  
 "Whether God determines the Will ? Or if his Providence  
 "follows the Motions of the Will ? Therefore all those that  
 "believed a Providence, have been aware of this Difficulty.  
 "The Stoicks put all Things under a Fate. —— The *Epicureans* set all Things at Liberty, and either thought that  
 "there was no God, or at least, that there was no Providence.  
 "—— *Tully*, and the other Philosophers plainly despaired of  
 "getting out of it.——— The *Jews* could not believe their  
 "Law, without acknowledging a Providence : And yet the  
 "*Sadduces*" (who, by the way, were very little better than  
 Atheists ; yea seem to be as much so, as Men could well be;) " asserted Liberty in so entire a Manner, that they set it free  
 "from all Restraints : On the other Hand the *Essenes* put all  
 "Things under an absolute Fate : And the *Pharisees* took  
 "a middle Way ; they asserted the Freedom of the Will, but  
 "thought that all Things were governed by a Providence,  
 " &c. \* " Upon which I observe, 1. That the Difficulty of  
 reconciling Providence with Liberty, is the very same with  
 reconciling the Decree to it. 2. To say, That God governs  
 the World, and yet, that Providence is subject to the Wills  
 of Men, or follows the Motions of them, is a staring Con-  
 tradiction. It is plainly to say, That the Supreme Governor  
 is subject to his Creatures ; and that That which precedes our  
 Motions, really follows them. 3. They were Atheistical  
 Wretches who denied Providence, or asserted such an inde-  
 pendent unlimited Liberty in the Creature, as was inconsistent  
 with or everlative of it. 4. That those who believed the Word  
 of God, could not but believe a Providence ; and, we may  
 add, could not but see that Men were indeed *free*, having not  
 only in themselves a *self-moving Power*, but a Power to *choose*  
 what is agreeable to their Tastes and Appetites ; and a *Power*  
 to *act*, in Consequence of that Choice, according to their In-  
 clinations. Seeing then, that there can be *no Sort of Religion*,  
 without the Belief even of *a particular Providence* ; and that  
 the Difficulties, which affect the Decrees, do equally affect  
 This ; we may justly wonder, that they are so much decried,  
 even by our more rational and sober *Deists* : But, how those  
 who believe the Scriptures, and consider the former Texts, and  
 a great many more, such as, *In him we live, and move, and  
 have our Being*, Acts xviii. 28. *He hath determined the Times  
 before appointed, and the Bounds of our Habitation* : 26. *He  
 hath wrought all our Works in us.* Isaiah xxvi. 12, &c. and  
 that all Events, of all Sorts, are in them *ascribed to God*, one  
 way or another, upon the Account of his *Decrees and Prov-  
 idence*, can doubt of, and much more so profanely deride and

\* *Burnet's Exp. of the Art. p. 147.*

expose those, and by Consequence of this, we shall leave to God and their own Consciences.

### *8 Quest. How doth God execute his Decrees?*

*Ans.* God executeth his Decrees in the Works of Creation and Providence c.

c Neh. 9. 6. Dan. iv. 35. John v. 17. Acts xvii. 24. Rom. xi. 36. Eph. i. 11. Rev. iv. 11. ch. xiv. 7, &c.

The Assembly having, with good Reason, begun with the Decrees, do next, very naturally, enquire about the Execution of them; well knowing, that God will do all he hath purposed. But the Reviser, having skipped over the Decrees, that he might “keep as near to their Language and Method as his Scheme would allow him,” very ingeniously proposes the Question thus:

### *7 Quest. Under what general Heads may all God's Works be ranged?*

*Ans.* All God's Works may be ranged under those of Creation and Providence t.

t Neh. ix. 6. Acts xvii. 24.

To wave the beautiful Phrase, *general Heads of Works*, as one of his own coining; he is here charged with a Design of hiding all Thoughts about God's Decrees, &c. and introducing “ranged, a hard Word for Children to understand \*.” To the former he returns no Answer, very wisely thinking, perhaps, that having shaken himself loose of the Decrees, he had no Busines with the Execution of them: But excuses the latter, by telling us, “that it is full as easy to be understood, as “fore-ordained, which is left out †.” Very well. But two Blacks will never make a White. Such a Reviser should surely have set Things in a clearer Light!

### *9 Quest. What is the Work of Creation?*

*Ans.* The Work of Creation is God's making all Things of nothing d, by the Word of his Power e, in the Space of six Days, and all very good f.

d Gen. i. 1. Isa. xl. 26. Acts xiv. 15. ch. xvii. 24. Rev. iv. 11.

e Gen. i. 3, &c. Psal. xxxiii. 6. Jer. li. 15. Heb. xi. 3.

f Gen. i. 5, and 31. ch. ii. 1—4. Exod. xx. 11, &c.

To this Question our Author gives this Reply.

\* Rem. p. 23.

† Vind. p. 36.

The Work of Creation is God's making all Things *u*  
of nothing, by the Word of his Power *w*, and particu-  
larly this World of ours out of a confused Mass, in the  
Space of six Days, and all very good *x*.

*u Gen. i. 1.*    *w Heb. xi. 3.*    *x Gen. i. 31.*

The Term *create* is no doubt used in the first of *Genesis*, and in other Places of Scripture, in two Senses: Sometimes to signify a Producing out of Nothing, a giving Existence to *that which was not*; and sometimes, such a Making of Things out of pre-existent Matter, as is proper to God only: Nor does the Assembly's Answer any how contradict, but rather suppose or imply so much. “ But the Old Catechism teaches, “ that God made all Things of Nothing---in the Space of six “ Days \*; ” why truly, I think, so does the New! Let any impartial Person judge if it does not. “ And yet making the “ Chaos, or confused Mass, out of Nothing, was no Part of “ the six Days Work †.” This is very plain! But who ~~told him so?~~ or, how can he know it? *Where was he when God laid the Foundations of the Earth?* Job xxxviii. 4. The Scriptures make no mention of any Creation prior to the six Days Works; nor give any Hint of any: But the contrary. *Thus the Heavens and the Earth were finished, AND ALL THE HOST OF THEM.* And on the seventh Day God ended his Work, which he had made: and he rested on the seventh Day from ALL HIS WORK, which he had made. And God blessed the seventh Day, and sanctify'd it: because that in it he rested from ALL HIS WORK, which God created, and made; *Gen. ii. 1---4.* This Scripture Description “ of the Works “ of Creation, introduces the Christian Scheme of Principles (as he calls it, after the newest Fashion) “ with all the Ad-“ vantages” God saw necessary: Nor do the Texts, *Col. iii. 10.* comp. with *Eph. iii. 9.* and *Col. i. 16.* that he has quoted in the Margin, some of which have no Reference at all to this Matter, give any other View of Things: Nor can he shew that they do. It is as great an Honour to Christianity, to say, That the Eternal Son of God, the Author of our Religion, *laid the Foundations of the Earth, and that the Heavens are the Works of his Hands,* *Heb. i. 10---13.* comp. with *Psal. cii. 25---28.* (or that he created all Things,) *in the Space of six Days*, as to say he had created some of them, many Ages before. He goes on, “ Yea, some may be so mis-“ guided as to think that what is reckoned under the first “ Day's Work, was made out of Nothing on the first Day ‡.” If this be to be misguided, it is not the Catechism that mis-

\* *Vind.* p. 37.

† *ibid.*

‡ *ibid.*

guides

guides them, but *Moses's Account of the Creation*. At least, I am pretty sure, that nine of every ten that have read it, took it for *Moses's Sense*, That what is reckoned under the first Day's Work, was made out of nothing on that Day. But no Man can read it, and be so far misguided, as “ to reckon, that some of the other Day's Works were made out of Nothing on those Days \* : ” nor does the Catechism lead to any such Fancy. Our late *World-makers*, or rather *Earth-makers*, have made such sorry Work of it, were not their Attempts in themselves as proud and sinful, as they are ridiculous and wholly vain, that I hoped we had done with them. And shall leave it to serious Christians to say, whether the talking of “ a Chaos, or confused Mass,” or insinuating, “ that other Worlds were created before This of ours,” be proper Entertainment for Children : ” At least, which is most proper, *these*, or the *Doctrine of the Trinity* ?

### 10 Quest. *How did God create Man ?*

*Ansf.* God created Man, Male and Female *g*, after his own Image *b*, in Knowledge, Righteousness, and Holiness *i*, with Dominion over the Creatures *k*.

*g Gen. i. 27. Mark x. 6. b Gen. i. 26, 27. ch. ix. 6. i Gen. i. 31. Eccl. vii. 29. Eph. iv. 24. Col. iii. 10, &c. k Gen. i. 26—29, &c.*

Since the Reviser has left this Question and Answer as he found them, we must observe, That if Man was created in *Knowledge*, as his State and Circumstances, the End of his Creation, his giving Names to the Creatures, his Dominion over them, and the *Law yet written on the Hearts of all Men*, make evident beyond all rational Doubt ; then the *Delirium* of the wretched *Socinus*, who would represent him as a great overgrown Baby, yea little better than an Idiot, if not more stupid, in that *he knew not that he was naked*, (*i. e.* did not certainly know whether his *own Skin* was his own or not ; and was so silly, he could not tell whether he had any Thing over it) is to be abhorred and exploded : And that, if he was *created in Righteousness and Holiness*, he was then not only innocent and *perfect in his Kind*, but *pure from all Sin, no way inclined to Evil, and naturally disposed to all Good*, which I mention, to guard against the vile Things, he more than insinuates, in his 17th Answer, &c. forgetting what he granted here. The Assembly's Catechism, that I may observe it once for all,

\* *Vind. p. 37.*

will be found to be of a Piece throughout : But this Man's Scheme, is neither consistent with That, nor with Truth, nor with itself, nor with any other Scheme in the World ; as we shall see.

**11 Quest. What are God's Works of Providence ?**

*Ans.* God's Works of Providence are his most holy *l*, wife *m*, and powerful preserving *n*, and governing all his Creatures *o*, and all their Actions *p*.

*l* Psal. cxlv. 17. Gen. xviii. 25. *m* Isa. xxviii. 29. Jer. xxxii. 19. *n* Heb. i. 3. Col. i. 17. *o* Psal. ciii. 19. Mat. x. 29, 30. Isa. xliv. 7. *p* Dan. iv. 34, 35. Prov. xvi. 1, and 9. ch. xix. 21. ch. xx. 24. Psal. xxxiii. 10, 11. Isa. x. 5---12. ch. xlvi. 10, &c.

Our Author has left us this also untouched ; but how he, who dropt all Mention of his Decrees, or the Vindicator, who, in his Preface, has so virulently declaimed against them, could do so, must be left to themselves. If God governs all the Creatures, they must needs be all of them, not only under his Inspection, but Controul ; that so he may dispose of them, direct them and all Circumstances concerning them, and order, move, and turn them, according to his Pleasure : But to govern them, and all their Actions, so as that they have, do, and shall fall in with, and conspire to carry on, one uniform Design, I will not only say without the Fore-knowledge of them, but even such a Fore-ordination of them, as we have heard, is not only utterly unconceivable to us, but appears to be absolutely impossible in it self.

**12 Quest. What special Act of Providence did God exercise towards Man in the State wherein he was created ?**

*Ans.* When God had created Man, he enter'd into a Covenant of Life with him, upon Condition of perfect Obedience *q*, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death *r*.

*q* Gen. i. 28. ch. ii. 9, 16, 17. Lev. xviii. 5. Hof. vi. 7. Mat. xix. 17. Gal. iii. 12 *r* Gen. ii. 17. Deut. xxvii. 26. Rom. vi. 23, &c.

The Reviser answers the same Question thus :

When God created Man, he gave him a Prospect of Happiness, and continual Life, if he proved obedient *e*; and did, for the Trial of his Obedience, forbid him to eat of the Tree of Knowledge of Good and Evil, upon pain of Death *f*.

*e* Gen. i. 28. chap. ii. 9. *f* Gal. iii. 12. Gen. ii. 17.

Upon this the Remarker observed, \* “ That the Reviser had “ thrown of the Notion of a Promise or Covenant of Life, “ &c.” And our Author replies, † “ That he had said all he “ could from Scripture concerning it,” (which we shall see is a Mistake;) “ and added a Conjectural Argument to one of “ the Texts, Gal. iii. 12. viz. That God gave unto him a “ Prospect of Life, &c.----If the Scripture had said plainly “ that there was a Promise and Covenant, from God, to this “ Purpose, he would doubtless have inserted it.” (Witness his inserting something about God’s Decrees, imputed Righteousness, &c.) If the Remarker was for being wise beyond what “ is written,” (as our Author was, in his 8th Answer, &c.) “ and will take it upon him to say, that *Life and Immortality* “ are brought to Light by the two first Chapters of *Genesis*; “ yet, unless he had proved himself to be inspired, this “ can be no Rule to the Reviser, nor any one else, &c. ‡” To all which, we rejoin as follows.

The State of Innocence was so short, that little is said of it by *Moses*, who wrote the History about 2500 Years after it had past away: And yet such Hints he has left us concerning it, as may raise in us very high Ideas of it, and of the Misery, which the Fall from it brought into the World. It is plain enough from his Account, That Man, in his first State, was holy and happy; and that, by his Fall, he became sinful and miserable: That as long as he preserved his Integrity, he had free Communion with God, and knew nothing of inward Disorder or outward Trouble; but that his Sin was attended or followed, with *Guilt* and *Fear*, *Pollution* and *Shame*, and an innumerable Train of Evils, within and without: That his Knowledge was sadly impaired by it; and that the Righteousness and Holiness of his Nature was utterly lost. But what the Historian only transiently intimates, is sufficiently and clearly revealed in other Places of Scripture; and in particular, “ That there was a Promise and Covenant from God to this

\* Rem. p. 24.

† Viud. p. 38.

‡ ibid.

“ Purpose,”

" Purpose," which, tho' the Vindicator obliquely denies, we shall try to set in such a Light, as to put it beyond all modish Doubt.

That there was a *Promise of everlasting Life and Happiness*, made to our first Parents, upon Condition of perfect, personal, and perpetual Obedience, will appear evident from these Considerations. The Soul of Man is a Spirit, and by consequence naturally immortal. Our first Parents were created after God's own Image, in Knowledge, Righteousness, and Holiness, capable of knowing, serving, and enjoying him, as long as they should subsist; i. e. for ever. We cannot but think, That he loves his own Image wherever he observes it; and will communicate himself to all such, as have and keep it. They were created with innate, and indelible Desires after Endless Happiness; and these inextinguishable Desires all their Post-terity perceive in themselves, to this very Day. As they could not but know, That God is THE CHIEF GOOD, they could not but naturally desire to be more and more like him, and be with him for ever. We know that God blessed them, and shewed them his Favour, which would, of course, the more engage them to him. The *Tree of Life*, whatever its physical Virtues were, seems to have been a Sacramental Sign, and Seal, and Pledge, of the *Life promised*. The Threatning added, in Case of Disobedience, of which the *Tree of Knowledge of Good and Evil*, seems also to have been both a Sign and Seal, naturally implies as clear a Promise of Life, if they should prove faithful. The Circumstances in which our first Parents were created, God's Care of them, his Favour to them, his Converse with them, his glorious Perfections, and in particular his infinite Goodness, seem to put this out of Doubt. Is it reasonable to think, That God should make such Creatures, in his own Image, and after his Likeness, and endue them with such Capacities, Powers, and Inclinations, for no higher an End than an Animal, or at most a Terrestrial Life? Can we suppose, that the natural and indelible Desires after endless Happiness, which they had, and all Men still have, were implanted in vain? No, we cannot. Is it congruous to the Nature and Attributes of the Most High, to think, That he would give them a *Law*, and annex so dreadful, but just a Threatning as *Death*, every Thing so called in Scripture, in case of the least Failure; and not give them also a *Promise of Life*, not only the Continuance of the Life they had, but Life Celestial and Eternal, if they should continue fully to obey his Will? No, it is not; it cannot be. Had they kept their first Estate, their Advancement in Knowledge and Progress in Holiness, as it would have the more sweetned their Duty, and given them the fuller Experience of their Happiness, so would it have the more encouraged them to continue faithful, and

whetned their Appetites after the Heavenly Felicity. As by their Natures, they were capable of an endless Progress in Knowledge, and all those Attainments which raise, improve, and exalt them, we dare not suffer ourselves to think, that God would have cut them short ; or, that they did not know, the Reward due to their Obedience. But, the Law that was given them, concerning which we are frequently told, in both Testaments, THAT THE MAN THAT DOETH THEM, SHALL LIVE IN THEM, gives us irresistible Satisfaction in this Matter.. Here is as plain and clear a *Promise of Life*, as can possibly be made: A promise of Eternal Life and Happiness, as is evident, among many other Reasons, from Gal. iii. 11, 12. Now, This cannot be the ceremonial *Law of the Jews*; for That was but a *Shadow of good Things to come*, intended only to prefigure Christ, and the Salvation purchased by him ; to assist the Faith of those under that Dispensation ; and direct their Worship of the true God, through the promised Redeemer : And the strictest External Observance of it, without Faith in the great *Sacrifice*, and Obedience also to the *Moral Law*, could not recommend to the Favour of God, or bring those that were under it to Eternal Salvation. It cannot be the *Moral Law*, as given at Mount Sinai; for That, as it was given to, and known only by One Nation, so it was not given as a *Law or Covenant of Life*, by Obedience to which they might be saved; but to revive, and preserve the Knowledge of the *Law of Nature*, that the Church might have a perfect Summary and Copy of it, which it could never otherwise have had ; to discover, and convince of Sin ; Rom. vii. 7. to work wrath ; ch. iv. 15. that the Offence might abound ; ch. v. 20. to be a Schoolmaster, to bring to Christ ; Gal. iii. 19. and ver. 24, 25, &c. &c. &c. And not, as we have hinted, That BY DOING IT, SINNERS MIGHT LIVE, or expect Salvation : For, the Law was become weak through the Flesh ; Rom. viii. 3. As many as are of the Works of the Law, are under its Curse ; Gal. iii. 10. By the Deeds of the Law shall no Flesh be justified in his Sight ; Rom. iii. 20. and, If Righteousness could have come by the Law, then Christ would have died in vain, Gal. ii. 21, &c. &c. It therefore follows, with irresistible Evidence, That the Law, to which this Promise was annexed, was the Law given to Adam, the Law of Nature, which, to this very Day, promises Life, to all who do it as required. From all which, it must be past Doubt, with all who believe these Texts, That there was a clear Promise of everlasting Life made to, and understood by, our first Parents, upon Condition of perfect Obedience to the Law they were under.

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Those odd Words, “ If the Remarker will take it upon him to say, That Life and Immortality are brought to Light by the two first Chapters of *Genesist*,” are so very little to his Purpose, and indeed so very silly, if not prophane, that I should have wholly past them, did they not seem to squint at something, too odious to be expressed in plain Terms. The wretched *Socinus*, and not a few of his Followers, among many other scandalous Things, dreamt†, That Man Innocent and Righteous was mortal ; --- That Death was natural to him, and not the Punishment of Sin ; --- That he had no other Happiness to expect but what was *Animal* and *Earthly* ; --- Yea, they would hardly allow, That any *Promise of Eternal Happiness* was given to *Believers* ; or, that they had any sure Hope of it, before the New Testament Dispensation. Now, besides what we have already offered, which undeniably overthrows this vile Fancy, it may be, many other ways, for ever confuted and exploded. It is, at first View, evidently contrary to the Light of Nature yet remaining: It is destroyed by those natural and inextinguishable Desires after Everlasting Felicity, which all Mankind perceive in themselves, and which were not, could not be implanted in them in vain: The Soul is demonstrably spiritual and eternal, and therefore was created for some nobler Purposes: And, that Horrour, which all feel at the very Thoughts of Annihilation, does certainly confute it, &c. The Scriptures every where speak of Death as *penal*, as the Effect of the Curse; but never as *natural*: Whence it is plain, That if Man had never sinned, he had never died. *In the Day thou eatest thereof, thou shalt surely die*, Gen. ii. 17. *Sin entered into the World, and Death by Sin*, Rom. v. 12. *The Wages of Sin is Death*, ch. vi. 23, &c. Besides, we have proved, That *Adam had a Promise of Everlasting Life*; and, tho' it is not so clearly expressed, in the Two first Chapters of *Genesist*, yet we find the *Tree of Life* there, and some pretty plain Traces of the Covenant of Life too. After the Entrance of Sin, the solemn Denunciation of the Curse, and the numberless Miseries and melancholy Darknes that followed, it must indeed be owned, That the Promises of *spiritual, and eternal Life and Happiness*, were, for a great while, but few; and those generally but dark, figurative, and not so fully understood: But some such Believers had, and such too, as were sufficient for their Salvation in that State. The very first Promise after the Fall plainly enough hints, That through the *Seed of the Woman, his People* should be restored, to an Estate rather better than that from which our First Parents fell, Gen. iii. 15. *Job knew that his Redeemer lived*, Job. xix. 25-27, &c.

\* *Vind.* p. 38. † *Socin.* *Prælect.* c. i. *Volk.* l. iii. c. 11, &c.

The Patriarchs *desired a heavenly Country*, and died in the Faith of it, *Heb. xi. 13-16*, and 35. David rejoiced in the Prospect of *everlasting Happiness*, *Psal. xvii. 15*. What do I say? The Prophet speaks of it, *Is. lxiv. 4*. and holy Men had the *Hope of it*, founded on the *Promise of him that cannot lie*, *Dan. xii. 1-4*, and ver. 13. *Tit. i. 1, 2*. And our Saviour himself, hath for ever demolished this scandalous Opinion, in his Quotation against the atheistical *Sadduces*, *I am THE GOD of Abraham, ---- God is not the God of the Dead, but of the Living; for all live unto him*, *Mat. xxii. 32*. *Luke xx. 37, 38*. Indeed the very Form of the Covenant, *I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE*, which was always the same, most certainly carried the Promise of *Life* and *Immortality* in it. From all which, it is incontestably plain, That the Apostle's Words, *and hath brought Life and Immortality to Light, through the Gofpel*, *2 Tim. i. 10*. whatever he fancies, are not to be understood, as if there had been no Promise of everlasting Felicity made to Man in Innocence, to which State they have no Manner of Reference: No, nor as if there had been *no Promise at all, of Life and Immortality*, given to, and understood by, the antient Patriarchs, and other Believers in their Days; or to the Church of God, under the Legal Dispensation: But only to signify, either, That, *through the Gospel, Life and Immortality*, i. e. *ETER-NAL SALVATION*, was much more plainly, fully, and sweetly revealed to the Jews, than it had ever been; or, that it was clearly and efficaciously revealed to the Gentiles, among whom, all Sense of the *First Promise* was almost quite obscured, if not utterly lost, and who had, many of them, for several Ages, begun to entertain some Doubts, even of the Immortality of the Soul, &c.

That there was “ *a Covenant also, between God and M a, in his first State, to this purpose,*” will appear plain enough to all, who shall impartially consider, That here were not only the Parties contracting, and all the Essentials of a Covenant, but the very Form of it also. The *Parties* were, *GOD, the Creator and Governour of his Creatures, who is also a Rewarder of all them that diligently seek him*, *Heb. xi. 6*. as they could not but know, by what passed between them; and *MAN, his Creature, made after his Image*, qualified for yielding him the Reasonable Service of a knowing, righteous, and holy Subject, under all Obligations to him, formed with innate Desires after endless Felicity, and capable of enjoying everlasting Communion with him. The *Essential Parts* of the Covenant were; *GOD, on his Part, gave him a LAW, every way holy, just, and good, with A PROMISE of Life, as we have shewn, if he should prove obedient, and a Sanction, with a THREATNING of Death*, *Gen ii. 17*. in case of Failure;

Failure ; so that here was *Life* and *Death* set before him, the Justice of the Threatning being no more to be doubted, than the Goodness of the Promise : On the other, was MAN's ACCEPTANCE, which was evidently his Wisdom and Interest, as well as his Duty ; *his Acceptance*, I say, of the *Law*, as the Rule of his Obedience, and of the *Promise* as his Encouragement, and his Acquiescence in the Equity and Justice of the *Curse* threatned. That *God*, on his part, proposed all these Things, is, I think, plain beyond all modest doubt : That MAN, on his Part, accepted them, seems many ways evident. The Proposal was certainly an Honour to him, and was visibly his Interest ; he could not refuse it in Duty or Wisdom ; had he refused, it had been his Sin, and since we know this was not the first Sin, we gather, that he was so far from demurring to the Overture, that he thankfully and joyfully accepted it. And now, as for the *Form*, what, I pray, was wanting to a perfect, a solemn Covenant ? At least, of such a Covenant, as could be made between THE MOST HIGH and the *Work of his Hands* ? A *Law*, with a Promise and Threatning annexed, proposed by THE SUPREME GOVERNOR, and accepted by his *Vassal*, his *Creature*, is undeniably, is evidently a *Covenant*. Should it be alledged, That this great Transaction, is no where expressly called a *Covenant* ; and that it may seem strange, that, since so much depended upon it, the Scripture is not much more particular, and express, and full about it : We answer, 1. That Text, *Hos.* vi. 7. *But they like Men, (Heb. like Adam) have transgressed the Covenant*, has been thought by many a pretty clear Proof, that it is expressly called a *Covenant*. 2. It may be doubted, whether what those Men call the *Covenant of Grace*, be ever expressly called a *Covenant*. 3. The Apostle uses the very same Word to signify the *Covenant of Works*, which he does to signify the *Covenant of Grace* ; which we think sufficient. *Where is Boasting then? It is excluded. By what Law? Of Works? Nay: but by the Law of Faith*, Rom. iii. 27. If after all, our Author shall insist upon it, " that this is not plainly said in Scripture ; " we must tell him, 'tis as plainly said, and as clearly intimated, as the Resurrection was in those Words, *I am the God of Abraham, Isaac, and Jacob*; which even the wicked Sadduces, could not deny to be certainly, yea necessarily implied in them. But more of these, under *Quest. 16.*

13 *Quest. Did our first Parents continue in the Estate wherein they were created?*

*Ans.* Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein

wherein they were created, by sinning against God s.

<sup>s</sup> Gen. iii. 1---15. Eccl. vii. 29. Rom. v. 14. <sup>z</sup> Cor. xi. 3.  
<sup>t</sup> Tim. ii. 14, &c.

From this Answer it is manifest, That the Assembly carefully guard against every Insinuation, as if THE MOST HOLY was, any how, the Cause, or Author, of *this Sin*: That they were far from thinking, *That his fore-ordinating whatsoever comes to pass*, did, in the least, abridge our first Parents Liberty, or offer any manner of Violence to their Wills; and much less, that it dragged, or compelled them to eat the forbidden Fruit, whether they would or no: And that, in this at least, they were not for the *Physical Pre-determination*, which some so zealously maintain.

#### 14 Quest. *What is Sin?*

*Ans.* Sin is any Want of Conformity unto, or Transgression of the Law of God t.

<sup>t</sup> Gal. iii. 10. <sup>1</sup> John iii. 4. <sup>1</sup> John v. 17, &c.

To the same Question the Reviser replies thus,

Sin is any *voluntary* want of Conformity unto, or Transgression of the Law of God b.

b <sup>1</sup> John iii. 4.

Here the Word *voluntary* is foisted in, and to support it, the Vindicator “appeals to all Men of Sense, whether the Idea, expressed by the word *voluntary*, be not intimated in that Text, <sup>1</sup> John iii. 4. \*” Now supposing this, for the present; What then? Will it follow, That *any Want* of Conformity to the Law of God, is not Sin? By no means. I therefore, in my turn, appeal to them also, whether the Idea, expressed by those Words “*a voluntary Want* of Conformity to the Law of God,” be not intimated in that Phrase, a *Transgression* of it, i. e. whether any *voluntary Want* of Conformity to the Law of God, be not *a Transgression* of it? And if so; whether this is not as ridiculous a Tautology, as if he had said, Sin is any voluntary Want of Conformity, or any

\* *Vind.* p. 37.

voluntary Want of Conformity unto the Law of God ; or, Sin is any Transgression, or any Transgression of the Law of God ? But thus it will sometimes fall out, when even such Persons as the Reviser and Vindicator, will “ continue the Assembly’s Method and Language,” but drop their Sense and Principles ! I appeal to them also, whether *any want of Conformity to the Law of God, be not Unrighteousness* : And if it is, that Text, *1 John v. 17.* assures us, *That all Unrighteousness is SIN.* I further appeal to them, whether the great Sanction of the Law, *Cursed is every one that CONTINUETH NOT IN ALL THINGS, which are written in the Book of the Law to do them,* Gal. iii. 10. *does not extend to a corrupt Nature, and to vicious Motions and Inclinations, even tho’ they are not, in a strict sense, voluntary.* “ The Reviser will not deny that there is a Disorder “ in human Nature, occasioned by the Fall †.” A mighty Concession ! That there is an *universal* Disorder in human Nature, is perceived, is seen, is felt, by all Men. The poor Heathens were sensible of it ; some of them sadly lamented it, and seem to have had truer Notions of it, than our Author. They could not indeed trace its Source ; but neither could they bring themselves to think, that *Man* was originally created with it ; and therefore attributed it, to some fatal Catastrophe or another, they knew not what. As for us, the Scriptures have fully informed us of *this Disorder*, its Nature, Original, and all its melancholy Effects; witnessing, That the Fall stript Man of *his Innocence and Righteousness*; that his *whole Nature* became *corrupted*; that all his Faculties were *impaired and vitiated by it*; and, that ever since, all Mankind have in them, *a Body of Sin and Death.* Notwithstanding all which, it does not appear that the Vindicator thinks *this Disorder moral*; nor will he allow it to be called *Sin*, for this wise Reason, “ Because the divine Law did not “ require that we should be born with other Constitutions than “ we are †.” Why, the divine Law was, at first, given to Man in Innocence ; and had he kept his first State, his posterity had been born sinless, and pure, with such Constitutions as he had. It is evident at first View, That it speaks to all Men, as if they were still *innocent, pure, and perfect*; that it supposes, and requires, a holy Nature, as well as a holy Life, of all that are under it ; commanding us to *love the Lord our God with all our Hearts* ; Mat. xxii. 37. *To be holy, because God is holy* ; 1 Pet. i. 15, 16. *To be perfect, even as our Father which is in Heaven is perfect* ; Mat. v. 48. But to be *holy*, so as to be *perfect*, is to be without any such *Disorder*. It expressly condemns *all moral Imperfections*, even the *least*, in

† *Vind.* p. 37.      † *ibid.*

so many Words, cursing every one that continueth not in ALL THINGS, &c. If then it forbids every Failure, every Defect, even the least, and that both as to the Matter, Manner, Principle, and End of our Obedience, it is self-evident, it forbids every Want of Conformity to it: But, every Thing forbidden in the Law, is SIN; and therefore, every Defect of what it requires, every swerving from it, even the least, every Incongruity, if I may use the Word, every Want of Conformity to it, is SIN. Let me add, there could have been no Sort of Disorder in human Nature, had it not been for Sin; for God created Man perfect in his kind, without any Sort of Disorder; and therefore all manner of natural Disorders, even the least, are not only merely the Consequences of Sin, but the natural Effects, as well as the proper Desert, and the just Punishment of it: And consequently, wherever there is any Sort of natural Disorder, there is, and cannot but be, some moral Disorders also. For, as there could have been no natural Disorder, without some moral Disorder as the Cause of it; so every natural Disorder will, one way or another, occasion, cause, or produce, some moral Disorder. Besides, the Law of God required Adam to preserve that innocent, holy, and perfect Constitution, in which he was created, not only for himself, but for all those that were in him, as a natural, or represented by him, as a federal Head: It was HIS SIN that he fell from it; and, IN HIS SIN, all his natural Posterity, and all whose federal Head he was, SINNED, as we shall prove by and by; and from him we derive that Corruption, that Disorder, which then became, and has ever since been, natural to us all.

When the Assembly, in their Answer, tell us, "That Sin is any Want of Conformity unto, or Transgression of the Law of God," they intended to teach us, That the Corruption of our Nature, with all the irregular Motions proceeding from it, whether they be in a strict Sense voluntary or not, are SINS, as well as what we commonly call actual Transgression; in Opposition to the Council of Trent, the old Pelagians, and such as our Author, who will have nothing to be SIN, at least properly so, but what is voluntary. Now, because this is a Point of the greatest Concern to all Mankind, we shall put it beyond all Doubt, with those who believe the Scriptures, and are satisfied that the sacred Penman knew what they said, and could express their Sentiments properly; or, that the Holy Ghost who inspired them, could neither be mistaken himself, nor deceive them, in a Matter of such Moment. And, 1. The Apostle calls the depraved Bent of the Soul, the Corruption of our Nature, SIN, when he says, *But SIN, taking Occasion by the Commandment, wrought in me all Manner of Concupiscence;*--Rom. vii. 8. *For without the Law SIN was dead;*--ibid. ver.

ver. 11. *For SIN taking Occasion by the Commandment, deceived me*;---ver. 13, and 17. *But SIN, that it might appear SIN, working Death in me*;---ver. 20. *SIN dwelleth in me.*---This, in other Places, he calls *the Flesh, the Law in our Members, the Law of Sin, the Body of Sin, the Body of this Death, &c.* See Rom. vii. 14---24. These super-abundantly prove, that the *Corruption of Nature* is often called SIN, and exprefed by Terms equivalent. Yea, other Sins are called by particular Names, but this seems to be called SIN emphatically, and by way of Eminence, to denote the exceeding Sinfulness, the superlative Vileness of it; and because it is the Source, and as it were the Womb of all other Sins, virtually including and comprehending them all. And indeed the Seeds of *all Sin* are in it. 2. All the first Motions of the Soul, the very Inclinations or Appetites of it, proceeding from *this Corruption*, must needs be SIN, i. e. have SIN in them, also. This is self-evident. For, as is the Spring, so are the Streams. As is the Nature, so must all the Motions, the very Dispositions and Instincts of it be. These Texts do also confirm this. Should it be suggested, That all these were *voluntary*, or the Apostle would not have called them SIN. We answer; this Corruption is in our *Wills*, as well as our other Faculties; and thus far, all these Motions and Appetites are *voluntary*: But if the Meaning be, that they must, in all Cases, proceed from previous Choice, and be accompanied with a conscious Willingness, or they are not SINS, and cannot be so called; (as it must be, if against us;) nothing can be more false. The very Motions of a corrupt Nature, cannot but be corrupt. *The carnal Mind is Enmity against God*; but no Good can proceed from ENMITY. Yea, even in the Renewed, in whom there is a Principle of Grace, which not only diverts, checks, restrains, but *lusts against the Flesh*; yet *the Flesh*, i. e. the unrenewed Part, does too often, in less or more, prevail, so that they do what they *would not*; and *do not* what they *would*: All which Things are Evil, and Sinful. *That which I do*, says the holy Apostle, Rom. vii. 15---24. *I allow not: For what I would, that I do not; but what I hate, that do I. If then I do that which I WOULD NOT, it is no more I that do it, but SIN that dwelleth in me. For the good that I would, I do not; but the EVIL which I WOULD NOT, that I do, &c.* From whence, it is as evident as Words can make it, That any Want of Conformity to the Law of God, whether it proceed from Deliberation and previous Choice, and is attended with the full Consent of the Will; or whither it prevents all Choice, and is so far from being with, that it is against this full Consent, (as it is often in the Case of the Regenerate) is called by the Apostle, and that very emphatically, **EVIL** and SIN.

SIN. Whether then the Scriptures or these Men are to be followed, let all judge.

I have been so long upon this Point here, and shall add more hereafter to this Purpose, because of its great Importance. *Light Thoughts of our natural Corruption*, is the Root of many Evils. Hence sprang the *Pelagian Heresy*, in all its Branches. Hence it is, that Men are so far from seeking to the Remedy, that they neglect it as needless, despise it as injurious to them, and scorn it as beneath them : As do all our *Deists*, and Self-Justiciaries, of all Sorts. *They that are whole, need not the Physician, but they that are sick*, Mat. ix. 12. No one ever yet heartily desired and fought for medicinal Grace, who was not deeply sensible of, and thoroughly humbled for, *the desperate Wickedness* of his own Heart, and *the total Alienation* of his Nature from God ; nor ever will. The first Gracious saving Works of the Spirit of God upon his Elect, at least in ordinary Cases, are *to convince of Sin*, John xvi. 8. all Sin, especially the Sin of our Nature ; to apply the Commandment to the Conscience ; to open their Eyes to see themselves in this Glass ; to make them feelingly sensible, that *in them dwells no good Thing* ; and to abase them under this Sense, that, perceiving their State otherwise desperate, they may be humbled and made willing to be saved in the Gospel Way, and, renouncing all other Prospects, may *flee for Refuge, to lay hold upon the Hope set before them*, Heb. vi. 18.

15 Quest. *What was the Sin whereby our first Parents fell from the Estate wherein they were created?*

*Ans.* The Sin whereby our first Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit *w.*

*w Gen. iii. 6--8. z Cor. xi. 3, &c.*

16 Quest. *Did all Mankind fall in Adam's first Transgression?*

*Ans.* The Covenant being made with *Adam*, not only for himself, but for his Posterity *w*, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him, in his first Transgression *x.*

*w Gen. i. 28. ch. ii. 16, 17. z Cor. xv. 45. x Rom. v. 12--21.  
z Cor. xv. 21, 22. Eph. ii. 3, &c.*

15 Quest. Did all Mankind fall THROUGH Adam's first Transgression?

*Ansf.* Adam being the Head and Father of Mankind *k*, all who descended from him by ordinary Generation, fell with him through his first Transgression *l*.

*k* 1 Cor. xv. 45. Gen. i. 28. *l* Rom. v. 18.

Here the Reviser, in the Question, has put *through* instead of *in*, as he has done also in the Answer, dropping entirely the *Covenant* that was made with Man, without soime Knowledge of which, it will not be so easy, if at all possible, to account for many of the woful Effects of the Fall. He grants, that "Adam was the Head and Father of Mankind;" but if by Head he does not mean a *federal* Head, this is just such a Tautology, as if he had said, "Adam being the Head and "Head, or the Father and Father of Mankind." He also allows, "that all his natural Descendents fell *with him thro'* "his first Transgression." But, if they *fell with him*, they certainly stood while he stood, and fell when he fell: If so, they are supposed to have been interested in all the Happiness of his first Estate, to have lost all that he lost, and to have been plunged into all the Miseries into which he fell. Now, I cannot conceive how they could fall *with him*, and not fall *in him*; or why our Author\* so vehemently pleads, for the Change of the Preposition *in* into *through*: Nor can I conceive how they could *fall with him*, if they did not *sin with him*; for it is only *by Sin, they could fall*. If they had not sinned, they certainly should not, could not have fallen; and if they had not *sinned in him*, they could not have *fallen with him*. And therefore, if he should laugh never so long, at "our "falling in Adam's Sin, and call it Nonsense†" never so often, we must tell him, that in what Sense soever we *fell with him*, we also *sinned with him*; nor could we have "fallen with "him *thro'* his first Transgression," if we had not sinned with him IN it. The Scriptures not only confirm this important Truth, but establish the Phraseology. IN ADAM ALL DIE, 1 Cor. xv. 22. (I hope he will not call this Nonsense,) therefore IN Adam *all have sinned*. The Consequence is undeniable; for Death is the Wages of Sin, Rom. vi. 23. If therefore *all die in him, all sinned in him*. By MAN CAME DEATH, 1 Cor. xv. 21. therefore it was not natural, but *penal*: And consequently, all that fall under the Punishment, are interested in the Sin. The Apostle does elsewhere establish all this, in so many Words, *wherefore, as by*

\* Vind. p. 39.

† Ibid.

ONE MAN SIN ENTERED into the World, and DEATH BY SIN ; and so Death passed upon all Men, FOR THAT, or IN WHOM,  $\wp\ \hat{\wp}$ , all have sinned. If all this is true, 'tis evident, That Sin entered into the World before Denth ; that Death entered by Sin ; that all that die are Sinners ; and therefore, that since Infants die, they also have sinned : But because they are not capable of actual Sin, it is manifest, that *as they die in Adam, they sinned IN HIM, and fell with him.* However, since the Vindicator "humbly conceives, the Re- marker should have proved that *Adam was such a covenant- ing Representative, &c.* ---- and adds, As soon as he shall prove such a Constitution with *Adam* in Paradise, and that he was such a covenanting Representative, I shall think the Reviser a most unreasonable Man, if he does not re- tract and mend his Answer :†" And because a great deal more depends upon this, than is generally thought, we shall try what may be done for his Satisfaction.

We have shewn, with irresistible Evidence, when we were upon Quest. 12th. That *a Promise of Life and everlasting Happiness* was made to *Adam*, upon Condition of perfect Obedience. We also there made it evident, beyond all modest Doubt, That *the Law* given him, was in the Nature of a *Covenant*. And indeed a Law, with a Promise and Threatning annexed, proposed by God, and accepted by Man, has not only the Essentials, but the very Form of a Covenant. What is there wanting to one? What more could there be, in a *Covenant*, between the Most High and innocent perfect Creatures? God never proposed the Promise of Eternal Life to Man, or any of the Sons of Men, but in the Way of a *Covenant*. Our good Fathers thought, That *Do AND LIVE, the Man that doth them shall live in them*, Gal. iii. 12. was to all Intents and Purposes, the Tenor of a *Covenant*. Thus far then, we have done our Busines. It remains only to prove, "That the *Covenant* was made with *Adam*, not only for himself, but for his *Posterity, &c.*" That as he was the natural Father, he was also *such a covenanting Representative*, of all that should naturally descend from him, that if he proved faithful, he should transmit to them all the Blessings of the *Covenant* as he himself enjoyed them, with sufficient Power to fulfil all the Conditions of it: But, if otherwise, he should forfeit them for himself and them, and bring both himself and them under its Threatning and Curse : Which will thus appear.

We cannot think that the *Covenant* was made with himself only, and that his *Posterity* were not considered in it; nor, to the best of our Knowledge, do any, who believe

† *Vind. p. 38.*

there was a Covenant made with him, doubt that all Mankind were included. Why should it have been only with him ; or why should they have been excluded ? The *Law* that was given him, plainl<sup>p</sup>, yea necessarily, imple<sup>s</sup> the *Covenant* : But the *Law that was given him, was written in his Heart*, and is still, at least as to the principal Things in it, *written in the Hearts of all Men* ; and therefore, it was to be conveyed, or transmitted to all his Posterity ; and by Consequence, they were all concerned in it. As the Law, so the Promise graciously added, was given not only to and for himself, but for his Descendants ; for it is still an infallible Truth, and a Truth, in which all Mankind are highly concerned, *That the Man that doth the Things of the Law, shall live in them*. Indeed, this is manifestly, the **VERY, the ONLY FOUNDATION OF NATURAL RELIGION.** We have already proved, That this was the Law given to *Adam* ; and, in Reality, it could be no other, because it is *written in the Hearts of all Men* ; and that the Promise was a Promise of eternal Life and Happiness : Now, if these were given to *Adam*, not only for himself, but his Progeny ; it will follow undeniably, that they were all comprehended in the Covenant also. *Adam*, 'tis true, was the natural Head of all the human Race ; and, by the Law of Generation, was to communicate the same Nature he had himself, with all its natural Qualities, to all who should descend from him : Now, tho' we should upon this Consideration, be able to account for the Conveyance of a *disordered Mechanism, corporal Infirmities*, and many other Evils ; yet, without the Supposition of such a *Covenant*, it will be very hard, if not impossible, to account for our *Loss of Original Righteousness*, and the *Corruption of Nature* which all find in themselves ; and absolutely so, to account for that *Wrath*, under which all are born. *We*, says the Apostle speaking of himself and the believing *Ephesians*, **WERE BY NATURE CHILDREN OF WRATH, EVEN AS OTHERS**, Eph. ii. 3. If so, this is the Case of *all Men*. But, if *Adam was not such a covenanting Representative*; how could this be ? Upon this Supposition, They were not, upon any Account, guilty ; but should have been born as absolutely *innocent*, and as free from the Curse, as *Adam* was created : Whence then this *Wrath* ? Yea, How came *all to be Children of Wrath* ? Again, we cannot see how it could consist with Justice, that *in Adam all died*, if in *Adam* they had not *all sinned*, and been *all condemned also*: For Death is **PENAL** ; but there can be no Punishment, where there is *no Sin*, as is self-evident ; and therefore, *all that die are Sinners*. It is a most certain Truth ; No Guilt, no Death : But *all died in Adam*, therefore *all sinned in him*. Infants die, therefore they have sinned : But they have no otherwise sinned, than in him ; and they could not

not have sinned in him, or have been any how guilty of his Sin, if there had not been such a Covenant; and if he had not been *such a covenanting Representative*. Which Way soever these Things are considered, they will satisfy all that believe the Scriptures, of this most Important Point; and the more thoroughly we examine them, the more we shall be confirmed in it. But that which will put it beyond all Doubt, is this,

The first *Adam* is called *a Figure of him that was to come*, Rom. v. 14. who is also called the second, or *last Adam*, 1 Cor. xv. 45. and they are considered as two publick Persons; one the natural Father of all his Posterity, and Head of the first Covenant; the other the supernatural Father of all his spiritual Progeny, and Head of the second or new Covenant. The Apostle, in a long and close Chain of Reasoning, compares them together, and opposes the one to the other, Rom. v. 12----20. shewing, That as *Adam* was the federal Head of all his natural Descendents, *Christ* is the federal Head of all the Elect: That as *Adam*, by the Breach of the first Covenant, involved all whom he represented, in the *Guilt* and *Punishment* of it, and convey'd Guilt and Corruption to all his Posterity, who came into this World under Sentence of Death, as *Children of Wrath*; so *Christ*, by his Obedience, i. e. his fulfilling the Conditions of the Covenant of Redemption, purchased *Righteousness* and *Life*, for all for whom he was Surety, which, in his own Time and Way, he actually applies to them, and bestows upon them: And, That as it was *by ONE MAN Sin entered*, ver. 12. and *by ONE OFFENCE, of that one Man, that Death reigned, and Judgment came upon ALL MEN to Condemnation*, ver. 17, 18. and, *as by ONE MAN's Disobedience many were MADE SINNERS*, ver. 19. which they could not have been, if that ONE MAN's Disobedience had not been theirs, which necessarily implies his being *such a covenanting Representative*; so it was *by the Righteousness of ONE, even Christ, that the free Gift came upon ALL MEN unto Justification of Life, and by the Obedience of ONE, THAT MANY SHALL BE MADE RIGHTEOUS*; ver. 17---19.----How many Truths may we learn from these Passages! And how do these Things, thus opposed, set off each other! The *one Offence of one Man*, could not have been actually committed by the Persons of all his Posterity; and yet could not have been accounted theirs, if he had not been *such a covenanting Representative*, that *his Offence should be justly reckoned their Offence*, and be *actually imputed to them* as the Ground, the righteous Cause, of the *Condemnation* which came upon them. And the *Righteousness*, the *Obedience of Christ*, upon the *Account of which*, all that derive spiritual Life from him, are *justified*, was not, could not possibly be the *personal Obedience* of his People, and consequently could no otherwise be *their Righte-*

*Righteousness*, but by *gracious Imputation*: But, there could have been no Ground for this *Imputation*, if he had not been such a *covenanting Representative*, as to have been made under the *Law* for them, and to have fulfilled all *Righteousness*, Mat. iii. 15. in their Name and Stead. Many more Things might be offered from this glorious Context, and from 1 Cor. xv. ver. 21, 22. and ver. 45---50. Rom. iii. 21---29. Phil. iii. 7---11. Rom. viii. ver. 1---5, &c. But, these may suffice for our present Purpose, to confirm this momentous Truth, upon which so much depends. Every one may see from these Hints, That the Constitution of the New Covenant, very much illustrates this Point; that it cannot be so well conceived, without considering That; and, that each sets off the other.

But nothing will please our Author, if it is not proved, "That *Adam* was such a *covenanting Representative* of all "that should at any Time be born into the World, that, in "Cafe he transgressed .the divine Law, (*broke the Covenant*) "every one of them should thereby be under Guilt, liable to "be tortured for the Sin of *Adam*, by their own Consciences, "and the Wrath of God exerting itself upon them, to all "Eternity." That every one of them should be, and indeed was, brought under Guilt for the Sin of *Adam*, is as certain, as That *Death past upon them all for it*. That they not only should be, but actually were brought under *Wrath for it*, is as sure as the Apostle's Words can make it, *We were by Nature Children of Wrath, as well as others*. That none of them could have possibly redeemed themselves from this Wrath, is evident; for, *the Redemption of the Soul is precious, and it ceaseth for ever*. That *Adam* lost his original *Righteousness*, is manifest; and he could not transmit that to his Posterity, which himself had lost: That *his whole Nature was corrupted*, cannot be denied; and consequently, he could convey no other Nature to his Descendants, than what himself had: And hence we conclude, That the *Loss of original Righteousness*, and the *Corruption of our whole Nature*, are Punishments of the first Sin; and the sad Evidences, as well as just Effects, of God's Wrath for it. None of us, could ever, by any Efforts of our own, *regain this original Righteousness*; nor have done any Thing acceptable to God, had it not been in some Measure, *restored*: None of us, could have ever possibly *purified our Natures* from this Corruption; nor can *any Punishment*, how great, or long soever, *cleanse* the Sinner from any Sin, and the Defilement that attends it: And therefore, had not Mercy interposed, *Adam*, and every one of his Race, had lain under this *Wrath for ever*. But how, or how far farther, God's Wrath would have exerted itself, upon the Suppositions, That any of his Progeny had died in Infancy, and we were sure they

they could have never possibly contracted any more Guilt, and God had not entered into a new Covenant with them, we know not: Nor need we enquire. But now, that we know of another Covenant, none shall be saved, whose *Sins are not pardoned*, and whose *Natures are not renewed and sanctified*, according to the Tenor of it. Adult Sinners shall suffer the Wrath of God, to all Eternity, not only for the Sin of *Adam*, but for their *own actual, personal Sins*; and that, according to their Number, Nature, and Aggravations. As for Infants dying such, many have thought that they are *all saved through Christ*; and they plead for themselves, That there is nothing in Scripture directly against it. As for the Children of Believers, I conceive, we have sufficient Satisfaction from the Scriptures, as to their Happiness: But, if any of the Children of the Heathen, or of those who are only Christians in Name, shall not be saved, their Punishment in another World, will be inconceivably less than theirs, who sinned against all the Means used to *lead them to Repentance*. St. Austin himself, the *Durus Pater Infantum* (as many very justly called him, for his harsh Opinion of the *unbaptized Infant*, Seed, even of the Faithful, into which he was drawn by mistaking that famous Text, *John* iii. 5.) thought the State of *non-clest Children*, in a future Life, would be much preferable to Annihilation; so that they should have no Reason to complain of any Injustice. As for the *Torture of Conscience*, he speaks of, I humbly conceive *none are liable* to it, but for *their own Personal Sins*. It is no Part of the Punishment threatned in the Law, and inflicted by God: But arises, from the natural Constitution of the Sinner, and his reflecting upon his own Crimes and Folly, which have made him not only guilty, and so exposed him, and that justly, to Punishment, but vile and odious, wholly unworthy of the Favour of God, and altogether unmeet for the Enjoyment of *That*, which alone can make him happy; so that he can neither enjoy God nor himself. And we know, That the *Guilt of Sin* has been *imputed*, and the *Punishment of it inflicted*, to the *very uttermost of what it deserves*, where there was not, could not, be *any Liableness, to any Torture of Conscience*. After all, I would ask our Authors, “as in the Prospect of the awful Day of Judgment, “Whether they themselves believe, That *any one Sinner, even the vilest, is so under Guilt, as to be liable to be tortured by their own Consciences, and the Wrath of God exerting itself upon them, to all Eternity?*”

17 Quest. *Into what Estate did the Fall bring Mankind?*

*Anf.*

*Ans.* The Fall brought Mankind into an Estate of Sin and Misery *y*.

*y Rom. v. 12---20. 1 Cor. xv. 21, 22: Eph. ii. 3. &c.*

18 Quest. *Wherein consists the Sinfulness of that Estate whereinto Man fell?*

*Ans.* The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of *Adam's* first Sin *z*, the want of *original Righteousness a*, and the Corruption of his whole Nature, which is commonly called *original Sin b*, together with all actual Transgressions which proceed from it *c*.

*z Rom. v. 12. and 17--20. 1 Cor. xv. 21, 22. &c. a Rom. iii. 10. Job. xiv. 4. ch. xv. 14. ch. xxv. 4, &c. b Gen. viii. 21. Psal. li. 5. John iii. 5, 6. Eph. ii. 1---3. Rom. vii. 17, &c. c Rom. vii. 8, 11, 13. and 17---24. Jer. xvii. 9. Mat. xv. 19, 20. James i. 15, &c.*

In this Answer, the Assembly begin with, “THE GUILT OF ADAM'S FIRST SIN,” which being the Sin of our *federal Head*, was indeed the Sin, not of one Person only, but of the whole human Nature; and is therefore imputed to all his natural Descendants, as *their Sin*. *In whom all have sinned. In Adam all die.* It is appointed unto Men once to die. Death therefore came not as a Consequent of Nature, but by the *judicial Appointment of Heaven*. By *Man*, and by *Man only*, came *Death*. All die; therefore all are *Guilty*. They then mention, “THE WANT OF ORIGINAL RIGHTEOUSNESS,” *i. e.* that Innocence, Purity and Uprightness, wherewith *Adam* was created. That this is lost, is many Ways undeniable.---The Scriptures every where testify it, universal Experience confirms it, and the Necessity of *being born again, created again, renewed after the Image of God, &c.* demonstrate it. As this was natural to Man in his first State, and absolutely necessary towards answering the End of his Creation, we cannot but look upon the want of it, as the Fruit of our Guilt, and a Part of the Punishment of the first Sin. Had not *this Righteousness* been lost, we should never have *died*; had not been *Children of Wrath*; and had never tasted the Miseries, to which we are now *liable*, even before we are capable of *doing either Good or Evil*. “From it we “fell thro' *Adam's* first Transgression\*.” But we had ne-

ver fallen, if we had never sinned ; and therefore, it is upon the Account of our being Partners in his Guilt, that God in Judgment withholds it from us. As for "THE CORRUPTION OF OUR WHOLE NATURE," it is one of those melancholy Truths, which is supposed and witnessed unto, in innumerable Passages of the Bible : It is a Fundamental in Christianity ; and is observed, seen, and felt, in and by all Men. The Scriptures assure us, not only, *that in us, that is in our Flesh, dwells no good Thing*; Rom. vii. 18. that we are by Nature void of all spiritual Good, and every Thing pleasing and acceptable to God ; but, that we are blind, impotent, perverse, guilty ; yea, unclean and loathsome in his Sight. More particularly, That our *Understandings* are naturally *darkned*, and *our Eyes shut* ; yea, that *we love Darkness* : Eph. iv. 18. Acts xxvi. 18. John iii. 19, &c. That our *Hearts* are *hard and stony, deceitful above all Things, and desperately wicked* : Ezek. xxxvi. 20. Jer. xvii. 9, &c. That our *Wills* are perverse, rebellious, obstinate, untractable, and ungovernable, refusing and kicking against the Yoke of God's Commandments, and impatient and restless under the Yoke of his Providence : *Psal. lxxxvi. 11. Ezek. ii. 3---8. John v. 40. Jer. xxxi. 18, &c.* That our *Affections* are disordered, debased, polluted, and carnal, alienated from the Love of God, and wholly depressed and immersed in Sense, plunged and sunk in the *Love of Self and the Creature* : Is. lv. 2. Jer. xliv. 15--26. Eph. ii. 2, 3. Phil. iii. 19, &c. That our *Consciences*, are not only neither so tender, nor so faithful, as they would have been, had we been innocent ; but very liable to mistake, too easily brib'd and hush'd, and apt to grow senseless and *past feeling*, till they become at last quite *seared* : Jer. vi. 15. Eph. iv. 19. 1 Tim. iv. 2, &c. That our *Passions and Appetites* are not only irregular, but clamorous, impetuous, and insatiable : Rom. i. ver. 24--32. Deut. xxix. 19. Rom. xiii. 13. &c. And in a Word, That *we are not sufficient of our selves, to think any Thing as of our selves*, 2 Cor. iii. 5. So far from it, That *every Imagination, every Desire, Purpose, Motion, of our Hearts, is only evil continually*. Gen. vi. 5. Is. lxiv. 6. *Every Inclination evil! only evil! continually evil!* Yea, so universally depraved are we, That the Prophet laments even over the Church, *We are all as an unclean Thing, and all our Righteousnesses, our best Things, our best Services, are as filthy Rags, &c.* THE CARNAL MIND, and there is no other Mind in Sinners, by Nature, but the *carnal Mind*, is not only an *Enemy*, but ENMITY AGAINST GOD : For it is not subject to the Law of God ! neither indeed can be. This, ah This, is the humbling Account, the Bible gives us, of the Corruption of our whole Nature ! There is no need of Exaggeration here : Indeed it is hardly possible, And were it not for restraining Grace,

Grace, this World, as to Wickedness, would be but little better than Hell. It is true, all these horrible Things, do not appear as soon as we are born ; we are not then capable of them : But as soon as we give any Signs of Reason, this universal Corruption soon discovers itself, many Ways, to the Amazement, the Sorrow and Humiliation, of all that seriously observe them. How soon do Infants appear to be vain, proud, revengeful ! &c. How soon, alas ! even under all the Advantages of the most prudent Education, and most pious Examples, do they learn to deceive, cover their Faults, lay the Blame of them upon others, lie ! &c. How soon, alas ! do many of them shew the Aversion that is in them to every Thing that is Good, and a melancholy indelible Propension to Evil ! And, were it not for the Interposition of Providence and Grace, every such Creature, we may be sure, would grow worse and worse, to the last Moment of their Existence. Let Pelagianizers now go, and deny, or extenuate, or smother, all this ; and, by so doing, give the Lie to the *only true God*, and confront their own Sense and Experience, and that of all Mankind. Their Softenings and Wrigglings, do but the more confirm these *affecting Truths*. This Corruption the Assembly tells us, “ IS COMMONLY CALLED ORIGINAL SIN ;” not that it was originally in Man in his first Estate, but because it is conveyed to us with our Natures, from our first Conception. Behold, I was shapen in Iniquity : and in Sin did my Mother conceive me, Psal. li. 5. See Gen. v. iii. They add, “ TOGETHER WITH ALL ACTUAL TRANSGRESSIONS WHICH PROCEED FROM IT.” That these make up a great Part of the *Sinfulness of our Estate*, will be easily granted ; and that they all proceed from it, is evident of itself. As is the Fountain, so are the Streams. As is the Tree, so is the Fruit. As is the Nature, so are the Acts. But, notwithstanding these copious and evident Proofs, the Reviser is not pleased with these Things, but gives quite another Question, and as different an Answer, thus.

17 Quest. *How did the Fall bring Mankind, into a State of Sin ?*

*Ans.* The Fall brought Mankind into a State of Sin, as in Consequence of the Fall, Men were born with less perfect Constitutions than *Adam* was created with, were more strongly inclined to Evil, as also less able and disposed to Good <sup>n</sup>, which became an unhappy Inlet to actual Transgressions <sup>o</sup>, and Habits of Wickedness <sup>p</sup>.

<sup>n</sup> Job xiv. 4. <sup>o</sup> James i. 15. <sup>p</sup> Rom. vii. 23.

Here is a great deal of *Pelagianism*, somewhat too barefaced, which yet the Vindicator sets himself to support, without mincing a Title. I want to know what he means by, “in ‘Consequence of the Fall.’ &c. We have proved, that *all Men sinned in Adam*, and, as an irrefragable Evidence of this, that *they all died in him*. If he means any Thing less, he conceals from his Pupils a most necessary Truth. He grants “that the Fall gave Occasion to our Sin\*,” but not that *Adam’s Sin is ours*. He allows “that Men were born with “less perfect Constitutions,” &c. When God created Man, “he was certainly perfect in his Kind; God saw every Thing he had made, and behold it was very good, Gen. i. 31. “He was not however so perfect, but there was Occasion for the “Tree of Life.” He might just as well have said, that he had need of Meat and Drink. Had he spoken like a Christian, he had plainly told us, that *all Men are now by Nature Children of Wrath*, Eph. ii. 3. that they have in them *Bodies of Sin and Death*, Rom. vii. 24, &c. But we are sure, that was not the Case with *Adam*, before the Fall. To go on, “were more strongly inclined to Evil.” He allowed, *Ansf. 9.* “That Man was created after God’s own Image, in Knowledge, Righteousness, and Holiness :” And if so, he could not then be any how inclined to any Evil. Let him reconcile these, if he can. He will however support this, and asks, “Was “it not always natural to Man, as Man, to have sensitive “Appetites and Inclinations†?” Yes, *Adam* had a Body, as well as Soul. It was no Evil to be hungry or thirsty; or to eat when he was hungry, or drink when he was a dry; or, if it had, our Lord Jesus Christ himself had been guilty; for even He was *hungry and thirsty*. “And would not these, if not “restrained by Reason, have naturally led him to Actions “forbidden by the Law of God‡?” Why truly this destroys his own Cause. If he had not had Reason, he would have naturally followed his sensitive Appetites, as other sensitive Animals do. But he had Reason, *upright sanctified Reason*, and his sensitive Nature being also holy, and wholly subject to his Reason, he was no Way, could be no Way, *inclined* to Evil. It was no Sin to desire to eat of the Tree of Knowledge, had it not been *forbidden*, any more than of any other Tree of the Garden: But being forbidden, there was such a *happy Order* in him, and his *sensitive Nature* was so *thoroughly subject to his Will*, and his *Will* so *innocent and pure*, well disposed, and so ready to follow his *enlightned, upright Reason*, that he was no Way *inclined* to transgress the Law of God; and might have given *perfect Obedience*, to the Covenant he was under. Mr. Baxter’s Authority, is of no Weight against

\* *Vind.* p. 39.    † *ibid.* p. 40.    ‡ *ibid.*

what has been said ; and, as he quotes him, his Words are manifestly false\*. “ That *Adam* had an Appetite to the former bidden Fruit, was not his Sin ; but that his Will obeyed his Appetite, &c.” Had not the Tree of Knowledge been forbidden, he might, no doubt, have innocently desired it, as well as the Fruit of any other Tree ; but supposing it forbidden, an Appetite to it could not but be Evil. Every Motion, Inclination, or Appetite, after what is forbidden, is, and cannot but be SIN. Withal, if he was, by Nature, any how inclined to SIN, then God must have been the Author of it, who was the Author of his Nature, and made him with such Inclinations ; but this is shocking Blasphemy. Here he turns quick upon us, “ If this be to cast a hard Reflection upon the Holy God his Maker, then our Doctrines of Men, being wholly corrupt by Nature, must also bear hard upon him ; for God is the Maker of all Men†.” But the Case is no Way alike. God does not make Man now, as he did Adam. Him he made, immediately ; and consequently, whatever Flaw, Imperfection, or Evil, was in his Nature, was undeniably from the Maker : But he makes other Men, by the Intervention of their Parents ; and their Imperfections and Evils they have from them, even as they have Diseases and Infirmities from them. Reason may convince us, That the first of every Species, must have been perfect in its Kind, or none of them could ever have been perfect ; and that it would have been an Imputation upon the Creator, to have made them imperfect, with any Defect or Blemish : But it is no Imputation upon him, that there are now some of every Species, without Eyes, Ears, Legs, Hands, &c. It would have carried an unavoidable Reflection upon God, had he created the first Man, imperfect, leprous, weak, &c. or unclean, shaped in Sin, a Child of Wrath, &c. and indeed this was absolutely impossible, and carries a plain Contradiction in it : But it is no Blemish to his holy and wise Providence, that he suffered him to fall ; that by his Disobedience many were made Sinners ; that all his natural Descendants are born guilty, unclean, Children of Wrath ; and that some of them are lame, blind, weakly, diseased, and all of them mortal. He adds, “ That Men are now less able and disposed to Good.” The Texts quoted above, superabundantly prove, that we are no Way, by Nature, inclined, or disposed, or able to do any Thing good, as the Law requires it, i. e. as to Matter, Manner, Principle and End. Every Imagination is only evil.—Gen. vi. 5. That which is born of the Flesh is Flesh, John iii. 6. In me, that is in my Flesh (and, by Nature there is nothing in us, but what is there called Flesh) dwells no good Thing, Rom. vii. 18. &c. The carnal

\* *Ibid.* p. 40.† *Ibid.*

*Mind is Enmity against God*, ch. viii. 7. But this Man is not thus minded, and brings in Mr. Baxter once more to vouch for him. And is not this now somewhat strange ! We produce the Testimony of God himself, who, in a great many Passages speaking clearly and fully to the Purpose, and that, in a great Variety of the strongest Terms, confirms this sad Truth ; and he confronts all, with the Authority of a Man like our selves ! And yet, if we should grant every Word of it, it is far from answering his Purpose, as will appear undeniably from these several Things.

1. If we consider *Sinners*, as sent into the World *guilty* and *under Wrath* ; without that *original Righteousness*, with which Man, in his first Estate was created ; having also *their whole Natures corrupted* : And suppose such Creatures absolutely left to themselves, without all Restraints, or any Means used to instruct or reform them, or any even the least Intimation, or Hope of Mercy ; it will appear evident from what has been said, That such Creatures would be for ever, *totally void of all Good*, and would continue to sin, yea and grow worse and worse, through their whole Duration. But,

2. THE MOST HIGH, having been pleased to suffer *fallen Man to live*, and to propagate his Kind, intending to gather a Church out of the Apostate Race, has, for his own Glory, the Sake of *his Chosen*, and in great Mercy even to the *Nonelect*, left such Impressions of himself, and his Law, Rom. ii. 13---15. and a future Judgment, upon the Hearts of all Men, as can never be wholly erased : Nor has he, in his providential Dispensations, *left himself without a Witness*, Acts xiv. 17. that so he might the more effectually work upon those Impressions. Yea, he uses various other Means to teach, admonish, restrain, and reform, even the vilest of them ; and has given many of them *Abilities* and *Inclinations* to improve themselves, whereby they may be variously useful in the World, and in the Church ; and actually employs them all, one Way or another, in less or more, as Instruments, to bring about his wise and holy Purposes, Jf. xlvi. 1---5. Rev. xii. 16, &c. From all which it is plain, That no Man is, in this Life, absolutely and perfectly wicked : That all know, or at least *may know*, many of the principal Heads of their Duty : That all may still, in some Measure, and as to the outward Acts, *perform* the greatest Part of those we commonly call moral Duties, and abstain from any supposed gross Sin : That, as the Distinction between *moral Good* and *Evil* is *necessary*, and cannot but be known by them, in many, if not most Cases ; so they can never be brought, in their Judgments, absolutely and in all Respects, to *approve of the Evil* or *condemn the Good* : That no Man can deliberately commit some outward Acts of Wickedness, especially for the first

first Time, but against his Conscience, and with much Pain and Remorse: And, to wave many others, That every one has many Assurances, of one Sort or another; is under many Restraints and Checks, and enjoys many Privileges; more indeed than any one ever made that good Use of, which they ought, and might have done. But then we are to remember, That *these Things* are not owing to MERE NATURE.

3. In the Church, where *the Gifts and Graces of the Holy Spirit*, are more common, and, generally speaking, more powerful and operative, than in the World, all are, in less or more, under the Influence of *common Grace*, wrought in them by Means of the *Word*, which very much enlightens, reforms, and improves them, tho' in several Degrees; and some seem to be under it, in some good Degree, to their Life's End. Such were *Herod*, Mark vi. 20. the *Stony-Ground Hearers*, Mat. xiii. 20, 21. and many who heard our Lord, and saw his Miracles, who are said to have believed on him, John vi. 30---39. Yea, such were the *foolish Virgins*, Mat. xxv. 1---4. *Judas*, and numberless others. Now it is hard to say how far these Influences may go, or what powerful Effects they may have, and yet fall short of *justifying, saving Grace*. By this *common Grace*, some are restrained, very much enlightened, and greatly reformed: By it, others become exceeding useful in every Station, may have a *Name to live*, Rev. iii. 1. and may thereby impose upon others, as well as deceive themselves: By it, some may have for a Season, a seeming active Faith, a flaming Zeal, yea, and be willing to give their Bodies to be burnt for the Truth, 1 Cor. xiii. 3. &c. and yet, be all the while without that Love to God and their Neighbour which is required of them; and may be indeed in the *Gall of Bitterness, and in the Bond of Iniquity*, Acts viii. 13---24.

Now, to bring these to our Purpose; when the Assembly asked, "What is the Sinfulness of that Estate whereinto Man fell?" It is plain they considered it, purely as it is in itself, and upon the Suppositions, That we were under no *Restraints*, and had no *Helps* or *Advantages* of any Sort, but what we have, or might possibly have, by mere *Nature* or *unassisted Reason*. It was none of their Design to teach, That Men are in this World perfectly *Wicked*; that they could not, with the common Assurances afforded to all, do any thing materially *Good*, or refrain from any known *Sin*, any notorious *Act* of *Wickedness*: That they had no remaining *Light* to direct them, in any Measure, or in any Case: Or, no remaining *Liberty*, and the like. So that all these, are really out of the Question.

Let us then consider what this great Man has offered, as our Author \* quotes him. "Nature itself is not in lapsed

\* *Vind.* p. 40.

“ Man divested of all moral or divine Principles, Abilities,  
 “ or Inclinations.” Now, not to strive about Words, if by  
 this he means, That *the Law* is still written in the Hearts of  
*all Men*; that they have a natural Sense of the Distinction  
 betwixt Good and Evil, and naturally approve in general,  
 what is morally Good, and disapprove what is morally Evil,  
 especially in the Points of Compassion, Justice, Equity, and  
 Truth between Man and Man, and the like; we freely grant  
 it. But if he intends any Abilities or Inclinations, to love God  
 as our God, &c. to do any Thing as to Manner, Principle, and  
 End, as the Law requires; or, any Thing towards our own  
 Salvation in the *Gospel Way*; we utterly deny it. “ In the  
 “ Will there are some Inclinations still to Good, and there-  
 “ fore to God\*.” I deny the Consequence. Men may possi-  
 bly have some Inclinations, to be fair in their Dealings, re-  
 lieve the Miserable, promote or keep Peace among their Friends  
 or Neighbours, and the like; and yet have no Regard at  
 all to God, in so doing. Besides, How those whose *Minds*  
 are *Enmity against God*, Rom. viii. 7. can have some Incli-  
 nations to him; or how this Fancy can consist, with what  
 God has so expressly declared, *That every Imagination of Man’s Heart was only Evil continually*, Gen. vi. 5. must be left to  
 them to shew. “ Men are not so corrupt by Nature, (much  
 “ less under the Effects of common Grace) as to hate all  
 “ Goodness, or to hate all that is in God†.” What Men are  
 under the Effects of common Grace, is no way to the Purpose: And,  
 supposing that Men are not so corrupt by Nature, as to  
 hate all Goodness; what will follow? That they are able or  
 disposed to Good? By no Means. It is possible, That Men  
 may not hate, what they are no Way disposed to. Many ap-  
 prove in their Judgment, what their Will is, alas! no Way  
 inclined to; yea, is much averse to! I do not know, whether  
 the Devils themselves hate all that is in God. “ Men may  
 “ love God, as he is the Almighty Creator--- the Giver of  
 “ Life, and all natural Blessings--- their Preserver and only  
 “ Security--- and as all their Hope of everlasting Happiness  
 “ is in his Power and Love‡.” Now supposing all this, what  
 will follow? only, That Men are not, in this Life, so na-  
 turally corrupt, as to be absolutely, and in the highest Degree  
 wicked; which the Assembly have no where insinuated: But  
 not at all, That *our whole Natures are not corrupted*; or that  
 we are naturally able or disposed to do any good Thing, as the  
 Law requires; and much less, that we have any Sort of In-  
 clinations, to be saved in the *Gospel Way*. Indeed the Cor-  
 ruption that is in us, never shews itself so unconquerably averse  
 to any Good, as to this. What Dispositions soever the Un-

\* *Ibid.*† *ibid.*‡ *ibid.*

regenerate may have, to seek Happiness, it is still in the Way of the *Covenant of Works*; nor are, nor can any of them, ever be brought, to receive and rest upon Christ alone for Salvation, without EEFICACIOUS, OVERCOMING GRACE; or, till they are MADE WILLING in a Day of his Power, John vi. 37, 39, 44, and 45. But seeing, it seems, this great Man will have it, That notwithstanding the Corruption of Man's Nature, he may without any Sort of Grace, or of himself, "love God as he is the Almighty Creator, &c." I would ask, 1. Can he also love him as the supreme Lawgiver, his sovereign Lord, and awful righteous Judge? Can he love his Holiness, Righteousness, &c? 2. What Sort of Love is it, that Men can have to him, if they love him not as God, and their God? If they love not Himself, and all that is in him? Can any Thing less than this, be properly called living God? 3. Can this Sort of Love he pleads for, avail in any Measure, for our Salvation? What Promises are made to it? Will it not greatly aggravate the Sin and Misery, of those who love not ALL that is in him, with all their Hearts and Souls? I need ask no more, since this Love, whatever they make of it, is not only far from his Purpose; but arises, not from Nature left to itself, but from some gracious Impressions wrought in them, either by the Spirit, or from the Word, or other Advantages which all Men have, one Way or another, in less or more, in this present Life: For, NO SINNER "CAN have any Hope of everlasting Happiness from the Love of God," by the Light of Nature, or mere unassisted Reason. As to what follows next from Mr. Baxter, I cannot think why he quoted it. We neither "deny, nor extenuate any Power given of God, &c." Far from it. If they shall once prove \*, That all Men, or any Man, has, in this depraved State, any Power or Disposition, to do any good Thing, we shall readily and cheerfully declare, That it is wholly and solely from God; and that, not as a Consequent of Nature, but as an Effect of his free, and rich Grace. We have then a long Quotation from the late Lord King, which is wholly impertinent. None of us ever dreamt, "That Man was fatally necessitated to all his Actions; or that he shall not be judged according to his Works; or that Christ shall not come to judge the Quick and the Dead†; or that Men are not free, &c." Far be such Things from us, and from all good Men! We unanimously believe, That Sinners are free, and sin freely; that they sin many Times out of Choice, and with all their Hearts, when they know they may abstain; that they too often sin, in Spite of Conviction; and that they wilfully break through all Bonds. We are so far from thinking, that Man

\* Vind. p. 41.

† ibid.

is fatally necessitated to all his Actions, that we unanimously believe, That God left Adam to the Freedom of his own Will; that he leaves others since to try and to prove them; 2 Chro. xxxii. 31. that he strives, and strives long with sinful Persons, as well as sinful People; Gen. vi. 3. that he uses Means to divert, restrain, and turn them from their evil Ways; Jer. xliv. 4. and that when he is provoked to depart from them, he gives them up to their own Hearts Lusts, and not to a FATAL NECESSITY, but to walk in THEIR OWN COUNSELS; Psal. lxxxii. 12. &c. We unanimously believe, That every one of us shall give Account of himself to God; Rom. xiv. 10-12. That we shall all stand before the Judgment Seat of Christ: And, that every Man shall be judged, according to all that he hath done in the Body.

The only Proof the Reviser offers for all this is, *Who can bring a clean Thing out of an unclean?* Job. xiv. 4. which, one would think, is so far from helping him, That it strongly proves the Corruption of our Nature: That we have nothing of that "Perfection of Constitution which Adam had;" for surely, he was not in any Sense unclean: That we are naturally inclined to Evil; for an unclean Nature will naturally affect, relish, love, and pursue Uncleanness, what is like itself, and suited to its Taste: And, That we are no Way able or disposed to Good; for, how an unclean Nature should be inclined to holy and pure Motions, Appetites, or Actions, I must desire him to shew. And is not this a proper Text to support Pelagianism! "But, perhaps, he offered it for want of a better." p. 48. He goes on, "which became an unhappy Inlet to, i. e. says the Vindictor \*, is occasionally productive of, actual Transgressions." I confess I thought, That an unclean Nature would be NATURALLY productive of unclean Motions, Appetites, and Actions. Our Lord has given it as a Maxim, Mat. xii. 33. Either make the Tree good and his Fruit good, &c. and elsewhere, ch. vii. 17. A corrupt Tree bringeth forth evil Fruit. I verily think, it would be preternatural, yea supernatural, if it did not. The Prophet propogeth the Question, Hag. ii. 13, 14. If one that is unclean by a dead Body, touch any of these, shall it be unclean? And the Priests answered and said, It shall be unclean. Then answered Haggai, and said, So is THIS PEOPLE, and so is THIS NATION BEFORE ME, saith the LORD; and SO IS EVERY WORK of their Hands, and THAT WHICH THEY OFFER THERE IS UNCLEAN. May not I then ask, If an unclean Nature is engaged in any Busines, shall it not be unclean? If an imperfect Agent act, shall there not be some Imperfection in the Action? If an impure Creature

\* Vind. p. 41.

thinks, moves, or does any Thing, shall these be *pure*? Shall not *some Impurity* mix itself with, or cleave to all these? Or, can it possibly be otherwise? Can the Effect be more noble than the Cause? Or, can the Streams be healthful, if the Springs be poisoned? Perhaps he will think, "That this is introducing a Principle *necessarily productive* of actual Transgressions: But this, says he, is an egregious Blunder; because such a Principle would make these Transgressions to be no Transgressions\*." Were this Principle another Agent, and were it the sole efficient Cause of these Transgressions, it would indeed follow, That these Transgressions would not be our Transgressions; but not at all, that they would not be Transgressions: They would certainly be the Transgressions of that Agent, who was the efficient Cause of them. Were this Principle something without us, did it commit a Rape upon our Powers, force and draw us, against our Inclinations, and whether we would or no, to perpetrate such Things: Or, did it so stake us down, or determine us, in all Cases, that we had no Power left us to chuse what we like, or refuse what we dislike; something like this might be urged. But neither of these is the Case. The Corruption of our Nature is *no Agent*, but a Quality infecting our whole Constitution, Frame, and Actions: It is not without us, but within us, being wrought, if I may so speak, into our very Make, and become as it were, a Part of our selves: It does not force nor drag *natural Men* against their Wills; but depraves and vitiates their whole Powers, so that they willingly chuse the Way of *EVIL*: It does not determine them necessarily to any *one Sin*, or *Species* of Sin, but leaves them, in most Cases at least, wholly free to commit them or not, to chuse one or another. This Corruption has infected our *whole Natures*. Our Understandings are in many Instances impaired, in others quite darkned by it, &c. Our Wills are prone to Evil, and averse to Good; our Affections so debased and carnal, that they can hardly relish any Thing, but what is sensual; yea, the very Temperature of our Bodies is so disordered, that it has a mischievous Influence upon all the Powers of our Souls. From all which, all the sad Things abovementioned are very evident: But, it will by no Means follow from any Thing we have said, That the Transgressions we commit are not Transgressions; or, are not *our Transgressions*; or, that we are, in a metaphysical Sense, *necessitated* to commit them, which are all of them egregious Blunders indeed.

The Reviser concludes the Answer with these Words, "and Habits of Wickedness," quoting Rom. vii. 23. *I see*

\* *Vind.* p. 41.

another Law in my Members, &c. But this Law, as is evident from the whole Context, is no other than the Sin that dwelt even in the Apostle, the Remainders of this Corruption we have been speaking of; and, to insinuate that he, who was, even in his unconverted State, touching the Righteousness which is of the Law blameless, Phil. iii. 6. had ever contracted such Habits of Wickedness, and much more, that they had such Power over him, when an Apostle, is scandalous and shocking. The Vindicator upon this goes on, "Our Remarker observes, that this Answer strikes off the Imputation of the Guilt of Adam's first Sin, or leaves it out entirely." And replies, "Just so a Pelagian, or Arminian might have said\*;" which is so far either above me, or beneath me, that I must pass it. "How can the Remarker say, that the Account given of Things, in this Answer, destroys the Notion of original Sin, when it says nothing about it†?" Why truly, after this the Vindicator may say any Thing. He has not indeed used the Words *original Sin*, but what he has said evidently destroys the Thing: "Such of us as think that to be a Scripture-Doctrine, are at Liberty to teach it, and this Answer too, without being inconsistent by so doing." We know very well, that this Gentleman, and many of his Brethren, are mighty Projectors, and can undertake to do, what some, who are as wise, know cannot be done: But, if either he, or any other for him, will make this good, *erit mibi semper magnus Apollo.*

I have enlarged so copiously on these Things, because of the very great Importance of them, upon many Accounts; because they are so passionately denied and superciliously ridicul'd, in our Day, by so very many of all Sorts, who yet, by this their Carriage, do sadly verify what they so sinfully oppose; because it is very hard to fix upon Men a just, deep, and humbling Sense, of the Sinfulness of their natural State; because the most pious, who are always most affected with these melancholy Truths, and most thoroughly sensible of them, have need to be often reminded of them; because, if these sad Things were wisely instill'd into Children, they could not but be exceedingly useful, to make them grave, serious, thoughtful, and watchful; and to encline them much to secret Prayer, Humility, and Diffidence of themselves; and because, If these Truths are well confirmed, many other Things will necessarily follow, be more easily admitted, and more firmly believed and retained, notwithstanding all Opposition.

\* *Vind. p. 42.*

† *ibid.*

‡ *ibid.*

19 Quest. *What is the Misery of that Estate whereinto Man fell?*

*Ans.* All Mankind by their Fall lost Communion with God *d*, are under his Wrath and Curse *e*, and so made liable to all Miseries in this Life, to Death itself, and to the Pains of Hell for ever *f*.

*d* Gen. xxxviii. 24. Amos iii. 3. *e* Cor. vi. 14. *e* Rom. v. 12---14. Gal. iii. 10. Eph. ii. 3. *f* Gen. iii. 16---20. Job v. 7. ch. xiv. 1. Lam. iii. 39. Rom. vi. 23. Gen. ii. 17. 1 Cor. xv. 21. Mat. iii. 12. ch. xxv. 41. Mark ix. 44---48, &c.

18 Quest. *How did the Fall bring Mankind into a State of Misery?*

*Ans.* The Fall brought Mankind into a State of Misery, in subjecting them to Mortality, with the Diseases and Pains attending it *g*, and as it gave Occasion to more numerous Temptations *r*, by yielding to which, and thereby increasing their natural Corruption, they lost Communion with God *s*, and were made liable to further Calamities in this Life *t*, and to eternal Death as the Consequent of all *u*.

*g* 1 Cor. xv. 22. Job v. 7. *r* James i. 14. *s* 1 John i. 6. *t* Lam. iii. 39. *u* James i. xv.

Here both Question and Answer are altered, and much for the worse. The Remarker objected, “That the Answer “ was excessively tedious, confused, and difficult for a young “ Mind to remember, &c.” And he might have added, for an old Mind to understand. The Vindicator “ wishes that one “ Part of it, viz. thereby increasing their natural Corrup-“ tion, had been left out,” (tho’ it is one of the best Parts in it!) and so seems to allow that it is tedious; but says nothing of the Confusion and Difficulty of it, being perhaps conscious of the Truth of the Charge. However, “The Fall sub-“ jected Mankind to Mortality.” They were not then sub-je<sup>c</sup>t to it before. If so, Death is not natural but penal; and, consequently, we may “find Life and Immortality, against “ the Socinians, even in the two first Chapters of Genesis\*.” If it subjected them to Mortality, it must be “in a penal “ Way †,” even tho’ he should sneer never so long; for it

\* *Vind.* p. 38.

† *ibid.* p. 43.

could

could do it no other Way. What! "punish us for eating  
 " the forbidden Fruit, which we never did eat\*!" And does  
 not this Gentleman talk like a Christian? If the Scripture is  
 true, *Death passed upon all Men, for that all have sinned*,  
*Rom. v. 12--14. By the ONE OFFENCE of ONE MAN,*  
*JUDGMENT came upon ALL MEN to Condemnation*, ver.  
*15--20. And were by Nature Children of Wrath, even as*  
*others, &c.* "It subjected us to the Diseases and Pains at-  
 " tending it." Yes surely! If to *Mortality*, to all that is  
 implied in it. "And as it gave Occasion to more numerous  
 " Temptations." But how could it do this, if by the Fall,  
 they are not become unclean and corrupt, and if *Sin did not*  
*dwell in them?* And how could we derive *Sin* from our first  
 Parents, and not derive *Guilt* from them? "By yielding to  
 " which, they lost Communion with God." Why, then it  
 seems they did not lose it before. But *what Communion hath*  
*Light with Darkness?* 2 Cor. vi. 14. The Vindicator's  
 studied Shines, or something else, is here very observable.  
 "What, could we have no Communication of Assistance  
 " from God†?" Yes; but this is not *Communion*. He com-  
 municates many Assurances to Thousands, who never had *any*  
*Communion with him.* "But the Remarker cavils because  
 " God's Wrath and Curse are not mentioned." And if  
 these are the principal Ingredients in the Misery, into which  
 the Fall and our other Sins have brought us; why are they  
 not mentioned? If they are not; why did he not plainly  
 tell him as much? The Sanction of the Law is, *Cursed is*  
*every one, &c. We are by Nature Children of Wrath.* "And  
 " to eternal Death, as the Consequence of all." The Word  
*Consequence*, is too loose, ambiguous, and low, to express *the*  
*Desert of Sin:* And, *Eternal Death* is a suspicious Phrase,  
 in one, who prides himself, (tho' without the least Appear-  
 ance of Truth) in being for "a scriptural Religion." In  
 the Bible we find the Expressions, *Eternal Judgment*, Heb.  
 vi. 2. *Eternal Damnation*, Mark iii. 29. *Eternal Fire*, Jude  
 vii. but no where the Words, *Eternal Death*. I know they  
 are very fairly implied in Rom. vi. 23. But, from him, a  
 Phrase *literally* found in Scripture, and used in the same  
 Sense the Scripture uses it, would have done better. The  
 Assembly express their Sense fully, and in Terms apt to excite  
 Horror: But this Author, I am afraid, gave it thus, to oblige  
 his Friends the *Socinians*, who by the Words *Eternal Death*,  
 do not mean *ETERNAL LIFE IN MISERY*, as one of  
 them loved to speak, but a State of Insensibility, or Anni-  
 hilation, or a ceasing to be, for ever. This! This is  
 the Notion that has so much corrupted the World of late!

\* *Vind.* p. 43.† *ibid.*

And

And no wonder. The poor Heathen had not got this Knack of quieting their awakened Consciences. The inextinguishable Fears, which seem *natural* to SINNERS, utterly confute it. Our blessed Saviour every where taught the contrary. He speaks frequently of *utter Darkness, where there is WEEPING, WAILING, and GNASHING OF TEETH*; Mat. viii. 12. of EVERLASTING FIRE prepared for the Devil and his Angels; ch. xxv. 41. of a Worm that DIETH NOT, and of a FIRE THAT IS not quenched: Mark ix. 44. &c. &c. But let him say what he will, some Men, we know, will desire to be excused.

20 Quest. *Did God leave all Mankind to perish in the Estate of Sin and Misery?*

*Ans.* God having out of his mere good Pleasure, from all Eternity elected some to everlasting Life<sup>g</sup>, did enter into a Covenant of Grace to deliver them out of the Estate of Sin and Misery <sup>h</sup>, and to bring them into an Estate of Salvation by a Redeemer <sup>i</sup>.

<sup>g</sup> Eph. i. 4. <sup>z</sup> Tim. i. 9. Acts xiii. 48. Rom. viii. 29, 30.  
<sup>z</sup> Thess. ii. 13. <sup>h</sup> Isa. liii. 5---12. John iii. 16. <sup>i</sup> Rom. iii. 21---27. If. xlvi. 6. &c.

19 Quest. *Did God leave Mankind to perish in the Estate of Sin and Misery?*

*Ans.* God having out of his mere good Pleasure purposed from Eternity to shew special Favour to Mankind<sup>w</sup>, did enter into a Covenant of Grace, to deliver them out of a State of Sin and Misery, and to bring them into an Estate of Salvation by a Redeemer <sup>x</sup>.

<sup>wv</sup> 1 Pet. i. 19, 20. <sup>x</sup> Gen. iii. 15. Gen. xxvi. 4. John iii. 16.

Upon this, the Remarker \* observed, "that the Reviser having left out the Word *all*, and shut out every Apprehension of *particular Election*,--- left Room to suppose, that God purposed to shew *special Favour* to every Individual,--- and entered into a Covenant of Grace with them *all*, and *equally alike*, &c." To which the Vindicator replies,

\* Rev. p. 28.

" Here is no Intimation that *all* are to be *saved*, but only  
 " that all are brought into a *State of Salvation* ; " and left  
 this should be thought too much, he adds, " or into a *sal-*  
 " *vable State*.---That Mr. Baxter has effectually proved it---  
 " That it is *special Favour* to make their *Salvation possible*,  
 " it being more than is given to fallen Angels. If the  
 " Doctrine of universal Redemption be right, *all* must be  
 " included in the Covenant, yet they may not be included  
 " *alike*, so as to be equally favour'd in this *World*\*." In  
 which, every Word should have been explained. Many have  
 been apt to think, That all the Redeemed, shall be *saved* ;  
 that the *Redemption purchased by Christ*, clearly implies *Eter-*  
*nal Salvation* in it ; that to be *redeemed*, is undoubtedly more  
 than to be in a *salvable State* ; that it is a very low Appre-  
 hension of the Undertaking of Christ, That it was to make  
 the *Salvation of Mankind possible* ; that it was certainly *pos-*  
*ible*, in order of Nature, before the very Purpose of Re-  
 demption ; that Christ *equally redeems all whom he redeems*,  
 &c. They will be apt to enquire, what he means by being  
 included in the Covenant, and what Covenant he intends ?  
 How *all* can be included, and not all *alike*. And whether  
 the Covenant made with all Men, is only for Favours in  
 this *World*, equal or unequal ? &c. They will perhaps ima-  
 gine, That the four Texts quoted, are so far from proving  
 any of the Points they are cited for, that they rather over-  
 throw them. In the first, *1 Pet. i. 19, 20.* the very Words,  
 and the whole Context, seem directly against these Notions,  
 without any even the most distant Hint, of universal Re-  
 demption : The second, *Gen. iii. 6.* *I will put Enmity between*  
*thee and the Woman, BETWEEN THY SEED AND HER*  
*SEED*, is evidently and absolutely inconsistent with them :  
 The third, *Gen. xxvi. 4.* If it proves any Thing to his Purpose,  
 it proves too much, even that all Mankind shall be *saved* ;  
 at least, that *all Nations* should be equally *blessed* ; whereas,  
 it is evident, they are not ; but indeed, *the four living Cre-*  
*tures, and the four and twenty Elders* explain it, in their  
 Song, *Rev. v. 9.* *Thou hast REDEEMED us to God by thy*  
*Blood, OUT OF EVERY Kindred, and Tongue, and People,*  
*and Nation* : The fourth, *John iii. 16.* *God so loved THE*  
*WORLD, &c.* is to much the same Purpose ; *He loved the*  
*World*, i. e. fallen Man, not fallen Angels ; the *Gentiles* as  
 well as the *Jews* ; or, *some of all Nations*. The Blessing  
 promised is expressly limited to them that *believe on him* : But  
 the greatest Part never *heard of him*, and none *can believe on*  
*him, of whom they never heard* ; *Rom. x. 17.* and therefore  
 it is evident, that this Text does any Thing rather than

\* *Vind.* p. 43, & 44.

prove *universal Redemption*. Many will naturally believe, That if God so loved ALL, and every Man, that he gave his only-begotten Son, either for them, or to them, he would with him also freely give them all Things; which we are sure he does not. But, because this is a very tender Point, and what many, who truly fear God, and love the Lord Jesus Christ in Sincerity, cannot bear, instead of pushing these Things, and many the like, any farther; or alledging that Dr. Owen did as effectually disprove all this, as ever Mr. Baxter proved it; we shall only add, in our Author's own Words: " If the Scripture had plainly said any such Thing, the Assembly would doubtless have inserted it.---If the Vindicator or Reviser, is for being wise, beyond what is written, and will take it upon him to say, That this was God's Design in sending a Redeemer into the World, to bring every natural Son of Adam, into a salvable State,---to make their Salvation possible,---and that all are included in the Covenant, but not alike, &c. Yet unless he had proved himself, or his Voucher inspired, this can be no Rule to the Remarker, or to any one else.---And as soon as he shall prove all he has said, I shall think the Remarker a most unreasonable Man, if he does not retract, and mend his Opinion \*."

But when he has done all this as effectually, and more so than ever Mr. Baxter did, we must still insist upon it, That the Assembly's Answer be continued in the Catechism; because, All that they have in it, even *the Election of some particular Persons, to everlasting Life, &c.* was Ten Thousand Times more effectually proved, by the very same Mr. Baxter; and is, to speak modestly, as necessary upon many Accounts to be taught, and inculcated upon Children, as their beloved Notion of *universal Redemption*, (or, as I think they should rather say, the *universal Ransom*) with all that is presupposed to, implied in, or consequent upon it, could they make them never so evident. There is not any one Point more clearly, fully, nor frequently found in the Bible than *This*. Indeed one cannot read that holy Book, but he must see it, whether he will or no; and hence, all Parties are forced to have *an Election*, of one Sort or other, in their Scheme: Nor can we think it possible, to preach the Gospel, without it. That there are *some only that were GIVEN to Christ, ALL OF WHOM shall come to him*, John vi. 37--39. That *some were CHOSEN in him before the Foundation of the World*, and that not because God foresaw they would be holy, but THAT THEY SHOULD be holy:---Eph. i. 4, 5. That there are some particular Persons, that were foreknown,

\* *Vind.* p. 38.

*predestinated, ordained to ETERNAL LIFE :-- Rom. viii. 29, 30. Acts xiii. 48. That there were some Individuals, designed for Christ's Sheep, his Children, his People, the living Members of his Body, his Church, &c. John x. 11--31. Heb. ii. 13, 14. Mat. i. 21. 1 Cor. xii. 27. That some, even a certain Number, are predestinated according to the Purpose, which he purposed in himself, Eph. i. 9. &c. Some who are saved and called, not according to their Works, but ACCORDING TO HIS OWN PURPOSE AND GRACE, which was given them in Christ before the World began---- 2 Tim. i. 9. 2 Thes. ii. 13. &c. and many other Things might have been added: That all these, we say, are as true as the Word of God can make them, is so manifest, that it is impossible to read and believe the Bible, but we must take these along with us. That Christ was sent to save all these Persons, i. e. to give his Life for them, to bear their Sins, to be made a Sin-Offering for them, to redeem them from the Curse, to call, to lead, to be their Head and Prince, their Surety, Peace, Intercessor, &c. in a Word, to save them from their Sins, from Satan, the World, Death, and Hell, &c. and that he actually does all this, cannot be doubted by any, who believe, That the Scriptures are not only a sufficient, but our principal Rule. Seeing then, This is so essential a Part of the Gospel; that the Assembly have no more in their Answer; and that many cannot help wondering, with what Face, or upon what Account, particular Election could be wholly dropt, in a Revision of any Thing that was theirs: When he has proved his own Opinion, we must stand to it, That he restore it to us, as a Treasure, yea, the Source, and Foundation of all our Hope; which he may easily do, only altering the Question thus. But did not God chuse a certain Number, purposing in himself, to bring them to Eternal Life? To which, the Assembly's Words will be a very natural Reply. If he does not,*

“ he will do well to consider, that God has appointed a Day  
 “ in the which he will judge the Secrets of Men, and that  
 “ in the awful Time of Judgment, Christian Simplicity and  
 “ Integrity will turn to much better Account, than walking in  
 “ Craftiness, and using the Words, (and let me add Things)  
 “ which Man's Wisdom teacheth \*.”

## 21 Quest. Who is the Redeemer of God's Elect?

*Ans.* The only Redeemer of God's Elect *k*, is the Lord Jesus Christ *l*, who being the eternal Son of God *m*, became Man *n*, and so was, and

\* Vind. p. 42.

continueth to be God and Man *o*, in two distinct Natures *p*, and one Person *q*, for ever *r*.

*k* Acts iv. 12. *i* Tim. ii. 5. *l* Pet. i. 18---22. Rev. v. 3. *&c.*  
*j* Acts xv. 11. *i* Cor. viii. 6. *&c.* *m* John i. 18. ch. iii. 16.  
 ch. v. 17, 18. ch. xvii. 5. Rom. viii. 32. *&c.* *n* John i. 14.  
*o* 1 Tim. iii. 16. *&c.* *p* Rom. ix. 5. Heb. iii. 3---7. *q* Acts xx.  
 28. Eph. iv. 5. *r* Heb. vii. 25. *&c.*

## 20 Quest. Who is the Redeemer of Mankind?

*Ans.* The only Redeemer of Mankind is the Lord Jesus Christ *y*, who being the eternal Son of God *z*, assumed the human Nature, or became Man *a*, and so was, and continues to be, both God and Man *b*, perfectly qualified to be a proper and all-sufficient Saviour *c*.

*y* 1 Tim. ii. 5, 6. *z* John i. 18. ch. xvii. 5. *a* John i. 14.  
*b* Rom. ix. 5. *c* Heb. iv. 24.

This Answer, and the very next, had we no more of the Assembly's, are sufficient to conciliate Regard to that venerable Body; if we consider, how short they are, and yet how full; how clear and easy, and yet how very comprehensive. In this, we have the Resolutions, of *three* of the first *four* famous General Councils, very succinctly and clearly proposed, and several other points of Faith, fairly and briefly declared, in Opposition to a great Variety, of the most pernicious and *damnable Errors*. It determines for the ETERNAL GENERATION of the SON, and consequently for his COESSENTIALITY with the FATHER, against the Anti-Trinitarians of all sorts: For the UNITY OF THE PERSON of our Saviour, against the Error imputed to Nestorius, who was charged with making TWO PERSONS, and, consequently, TWO CHRISTS: For the EVERLASTING DISTINCTION OF THE TWO NATURES in the one Person, against Eutyches, and his Followers, who, some way or other, confounded and blended them together, or dreamed that one was SWALLOW'D UP of the other: For the UNITY OF OUR REDEEMER, and, consequently, the UNITY OF THE RANSOM, against the INDULGENCES, SATISFACTIONS, PURGATORY, and abominable, idolatrous MASSES of the Papists: and, for several other momentous Things, which are obvious enough to all.

But the Reviser boldly declares, That Christ is the Redeemer of Mankind, *i. e.* of every individual Man; and we earnestly desire to see it proved. In doing which, we hope the Vindicator will be open, and tell us plainly, what he means by a *Redeemer*, and what he gave for the *Ransom*, and with what *View* he gave it; what *he redeemed* every Man from, and what he *purchased for* them; whether he gave the *same Ransom* for the Saved and the Damned, and with the *same Intent*; why he does not *actually save all, whom he redeemed*; and whence it is, that he *would redeem those, for whom he does not intercede*, *i. e.* that he would purchase Redemption for them, to whom he does not actually apply it, &c? As for the Addition of those Words, “*assumed the human Nature*,” if meant sincerely, tho’ they are neither more plain, nor expressive, than those that follow, and consequently needless, a mere Tautology; yet, because they are innocent, if that will satisfy him, they may stand. I am highly pleased, he confesses, “That Christ was the eternal Son of God, that he became Man, “and that he was, and continues to be, both God and “Man; and therefore, tho’ he that believes this, cannot doubt of his “*being perfectly qualified to be a proper and all-sufficient Saviour*;” yet, because it is a great and a sweet Truth, and the Assembly have a great deal to the same purpose elsewhere, and because it ought to be inculcated, I shall not be against pleasing him, in this also. *Charity thinketh no Evil*; *1 Cor. xiii. 5.* I am heartily glad he is so Orthodox. Why then did he scruple to say, That the Son was *one God* with the Father, in his sixth Answer? What Cause was there to use such an uncouth, suspicious Phrase, as *Christ’s fleshly Nature*, in the next? And why is he backward to say, with the Assembly, “he was, and continues to be God and Man, in two distinct Natures, and one Person, for ever,” in this? If he agrees with us in these great Things, I can wink at some others. But if he does, Why might he not use the Assembly’s Words, which are easy, plain, and familiar; or, why would he chuse such as are ambiguous, dark, and offensive? If the Son is not the *one God* with the Father, he is not the *true God*; and if he has no more of our Nature, but *our Flesh*, he is not *true Man*: and, consequently, he is neither *God* nor *Man*. A supra-angelical *created Spirit*, let him be never so high, united to a *human Body*, tho’ never so excellent in its Kind, is NEITHER GOD NOR MAN; and is so far from “*being perfectly qualified to be a proper and all-sufficient Saviour*;” that he neither *is*, nor *can be*, a Saviour or Redeemer, for any *one Man*, and much less for *all Mankind*. The wretched Socinus, for ought I know, might have used all these Expressions, in some Sense of his own, tho’ he dreamt, That *our Lord Jesus had no Existence, but in the Decree, till his*

his Conception ; that when he was on earth, he was a *λαός ἀθρωπος*, a mere Man, having no other Nature than other Men ; that he was not then God, in any Sense ; that after his Ascension, he *ceased to be a Man*, and *became a God*, &c. and in opposition to these horrid Blasphemies, I believe the Assembly were so express in this, “ *that he was, and continueth to be, God and Man, in two distinct Natures, and one Person, for ever.*” I would gladly hope our Author is not of his Mind. If he is, and yet writes after this manner, “ *let him consider the awful Day of Judgment, &c.*” His Words, “ *That the preceding Answer had said, that Christ was both God and Man, not improperly, we may conclude, but properly,*” with the poor Stuff that follows, in which there is as little Sense as Gravity and Seriousness, give but too just Ground, for repeating his own Admonition.

## 22 Quest. *How did Christ, being the Son of God, become Man ?*

*Ans.* Christ the Son of God became Man, by taking to himself a true Body *s*, and a reasonable Soul *t*, being conceived by the Power of the Holy Ghost in the Womb of the Virgin Mary *u*, and born of her *w*, yet without Sin *x*.

*s* Gal. iv. 4---7. Heb. ii. 14, &c. *t* Mat. xxvi. 38. Luke xxiii. 46, &c. *u* Mat. i. 18, and 20. Luke i. 35, &c. *w* Mat. i. 25. Luke ii. 7, &c. *x* 2 Cor. v. 21. Heb. iv. 19. ch. vii. 26, &c.

In this Answer, the Assembly declare the *Pre-existence* of the Son of God, to his *becoming Man*, in Opposition to the foresaid Delirium of Socinus : That the *Human Nature* was not only *prepared for* and given to him, but that he was active in this Matter, and *took it to himself* : That he had a *true Body*, as other Men have, against the Opinion of the *Docetæ*, and other crazed Wretches, who fancied his Body to be a Spectre or Apparition : That he had a *Reasonable Soul*, distinct from his *Divinity*, in Opposition to the *Appolinarians*, and other *Anti-trinitarians* : That his *being conceived* was supernatural and miraculous, a *Creation*, and not a Generation : And that he was not *shapen in Iniquity*, &c. as other Men are, *Psal. li. 5.* together with several other obvious Truths. But the Reviser proposes it thus :

\* *Vind.* p. 45.

21 Quest. *Was Christ's fleshly Nature produced in the same manner with that of other Men?*

*Ans.* Christ's fleshly Nature was produced in a very different Manner from that of other Men, (which is visibly redundant, if we observe what immediately follows;) being conceived by the Holy Ghost, in the Womb of the Virgin *Mary d*, and born of her so as to be no way an Occasion of the least Defilement or Sin *e*.

*d* Mat. i. 20.    *e* Luke i. 35.

Christ's *fleshly Nature* is a very suspicious Phrase, as if he had taken nothing of our Nature, but our Flesh. And when the Remarker objects it to him, the Vindicator turns it off very generally, with a “*Christ assumed the human Nature,*” and then goes on in a way of his own. But why was he not more express, in a Matter of such Moment? If he thinks, That the Son of God *took a reasonable Soul* with his *true Body*, would it have done any Harm to have said it? Those that love Generals, in such Cases, give Cause of Jealousy. His saying, “If our Remarker was to observe upon the Assembly’s Answer, he might be ready to say, That they leave ‘Room for a Thought of Christ’s human Soul being conceived in the Virgin’s Womb, as well as his Body,’” is not only ridiculous as objected to them, but makes it, alas! too plain, that he thinks Christ had no *human Soul*. And is not this a fine Doctrine to be instilled into Children? Much depends upon this important Point. If Christ has not a *reasonable Soul*, distinct from his *divine Nature*, he is not *Man*: And if so, he could not redeem Men; he could not have had such a natural Concern for us, as he had; could not have known our Infirmities and Temptations, nor how to treat us, and deal with us, as one of our own Species, &c: nor is it possible, to account for many Things in his Life and Sufferings, without the highest Derogation from, the most unworthy, and scandalous Thoughts of his Person. Besides, those that think he has such a *human Soul*, and those that differ from them in this, do not, cannot take him for the *same Person*; nor do they believe in the *same Saviour*. The Scriptures are so full, so plain and clear, that no Doubt of his having a *created reasonable Soul*, distinct from his Divinity, can remain with them that search and believe them. See *Ps. xvi. 9, 10. Ps. xxii. 20. Isa. liii. 10, 11. Mat. xxvi. 38. ch. xxvii. 50. Luke xxii. 42--45. ch. xxiii. 46. John xi. 33. ch. xii. 27. ch. xiii. 21. ch. xix. 30. Acts ii. 27, 31. &c.* Upon which we may

may observe, That the Words Ψυχή and πνεύμα, which are used to signify our *Souls* and *Spirits*, are again and again used to express his ; that the very same phrases are chosen to intimate his *Soul-Trouble* and *Death*, which were commonly made use of to represent the inward Anguish and Death of other Men ; and that it is not possible, to account for what is here said of our Lord, but upon the Supposition of his having *a created reasonable Soul*. So that we can be at no Uncertainty in this Matter.

**23. Quest. What Offices doth Christ execute as our Redeemer ?**

*Ans.* Christ as our Redeemer, executeth the Offices of a Prophet *y*, of a Priest *z*, and of a King *a*, both in his Estate of Humiliation, and Exaltation *b*.

*y* Deut. xviii. 15---20. Acts iii. 22, 23. *z* Ps. cx. 4. Heb. v. 6, and 10. ch. vii. 20---28. *a* Ps. ii. 6. 1f. ix. 7. *b* Luke i. 32, 33.

Here we may observe a few Things, by the by, *viz.* That the Word *Redeemer*, is not, cannot be taken, in this Case, metaphorically, for *one who any how delivers and saves* ; but in the strict and most proper Sense of this Word, for *one who saves by paying a Ransom* ; because we are told of the *Ransome that was paid*, the Party to whom it was paid, the glorious Ends for which it was paid, and the various blessed Effects of it, &c. That Christ redeems all, whose Redeemer he is, from Ignorance, Guilt, and Misery ; in other Words, from Sin, Satan, the World, Death, and Hell ; because, it was to redeem them from all these, that he undertook to be their Redeemer : That he is the Prophet, Priest, and King, of all whom he redeems ; because he executes all these offices as their Redeemer, and could not redeem them if he did not : And, to name no more at present, That since, in the Execution of these Offices, he fully accomplishes what he undertook as our Redeemer, it follows undeniably, That he did not undertake to redeem *all* and *every Man* from Sin, and Satan, the World, Death, and Hell, &c. because, in Fact, we see, that *all and every Man* are not *actually saved* from these.

**24. Quest. How doth Christ exercise the Office of a Prophet ?**

*Ans.* Christ executeth the Office of a Prophet,

in revealing to us, *c*, by his Word *d*, and Spirit, *e*, the Will of God for our Salvation *f*.

*c* Mat. xi. 27. John. i. 18, &c. *d* John xx. 21. *e* 2 Tim. iii. 15  
---17, &c. *e* John xiv. 26. *f* 1 John ii. 20---27, &c. *f* Acts xiii.  
26. Heb. ii. 3. 2 Pet. 19---21, &c.

Here the Reviser adds, “ his Example,” I suppose from the learned and pious Dr. Watts. The Dr. indeed seems to speak of this as a fourth Office, our Author includes it in this Office, and the Remarker “ is of Opinion that Christ’s Example ought to have had some Place in the Catechism, yet thinks it not proper to restrain it to his prophetic Office.” Upon which the Vindicator very shrewdly observes, “ If to him it seems proper to extend Christ’s Example to his Priestly Office, then by St. Peter’s telling us, that Christ left us an Example, that we should follow his Steps, he must understand, I suppose, that we should lay down our Lives as an atoning Sacrifice, \* &c.” Let us try, how this Reasoning will do, when turned on himself. If to the Vindicator it seems proper, to restrict Christ’s Example to his Prophetic Office, then when we are commanded to follow his Example, the Meaning must be, I suppose, that we should pretend to the Tongue of the learned, If. l. 4. to speak, as never Man spake, John vii. 46. to work Miracles of all Sorts, Mat. iv. 23, 24, &c. for all these, he did as a Prophet. So easy would it be, in every Page, were it worth while, to overshoot this Gentleman in his own Bow. His Talk, in Answer to the Remarker, “ That the Word came through the Assistance of the Spirit: So that revealing by the Spirit, is inclusive of the whole; and therefore the Word and Example are both superfluous†, &c”. is extremely weak. When the Assembly say, “ That Christ reveals to us by his Word and Spirit the Will of God, for our Salvation;” their obvious Meaning is, That the Word is the Rule to which we are to take heed; that the Spirit doth not give us another Rule, but opens our Eyes, enlightens our Minds, and makes the Word easy and clear to us; which is, in some sufficient Degree, the Privilege of every one that is effectually called: And therefore, Revelation by the Spirit, cannot, in their Sense, be inclusive of the whole; and much less, can the Word be superfluous; since, in ordinary Cases, at least, he never teaches without the Word, but by it.

I am so very well pleased to meet with Christ, in every Thing I read, that I am far from being against inserting his Example in the Catechism. But since the Father’s Example is so frequently, and as plainly proposed, in the New Testament, as Christ’s; why our Author should quite forget, that any

\* *Vind.* p. 45. † *ibid.* p. 46.

more than this, I cannot see. My own Thoughts of this Matter are these. Christ may be considered, either as God, or as *Man*, or as *God-Man*. When we consider him as *God*, since *what Things soever the FATHER DOETH, those also doth THE SON likewise*, John v. 19. He is, and ought to be our Example, as well as *THE FATHER*. If we consider him, as *MAN*, an innocent, holy, righteous Creature, then all his Actions, merely as such, *i. e.* his whole Life, as *Man*, is our Example. In this Sense, he is the **ONLY PERFECT PATTERN** of *Sobriety*, *Righteousness*, and *Godliness*, in every Relation in which Providence placed him, that ever was, or will be given. Some Duties imply Perfection, and of those we have a Pattern in *God, the Son*, as well as *the Father*; as of Holiness, *1 Pet. i. 16.* universal Benevolence, *Mat. v. 44---48.* Love, and particularly in forgiving Injuries, *Eph. v. 32. ch. 6. 1, &c.* Other Duties imply Subjection and Obedience, to God or Man, in our several Capacities, Stations, and Relations; and of all these we have a most perfect Pattern in Christ, as *MAN*: As of Humility and Meekness, *Mat. xi. 29.* Patience in suffering Injuries and Afflictions, *If. liii. 7. 1 Pet. ii. 23, &c.* But, when we consider him, as the Assembly do in these Answers, as *GOD-MAN*, our Redeemer, he was not, I conceive, in any Sense, our Example. Indeed, in all Actions, strictly mediatorial, and which he wrought purely, as a *Redeemer*, or *Surety*, he neither was; nor could be a Pattern. In these, *he stood alone*: Nor was he ever to be *imitated* in *any* of them, because none was ever to undertake any such Office. And possibly, that reverend Body remembering this, and taking it for granted, That all Christians owned he was our Pattern; and that those who read the Bible, could not but see it; That they might not break in upon their Design, of describing him in his Offices as our Redeemer, were the less careful, particularly to mention *his Example*.

### 25. Quest. *How doth Christ execute the Office of a Priest?*

*Ans.* Christ executeth the Office of a Priest, in his once offering up of himself *g*, a Sacrifice to satisfy divine Justice *b*, and reconcile us to God *i*, and in making continual Intercession for us *k*.

*g Isa. liii. 10. Heb. ix. 26, 28. b Gal. iii. 13. 2 Cor. v. 21, &c.*  
*i Heb. ii. 17. Col. i. 20-28. k Rom. viii. 34. Heb. vii. 25. ch. ix. 24. 1 John ii. 2, &c.*

The only Alteration the Reviser has made here is, instead of saying, “*to satisfy divine Justice*,” he has given it, “*to satisfy*

tisfy for our Sins." To which the Remarker objected, because " it was not said to whom the Satisfaction was made, and because no Hint was given that Justice demanded it." To this the Vindicator, pardon the Expression for once, replies very scornfully and prophanelly, " was there room for a Thought, " that the Satisfaction was made to *Satan* \* ?" Why truly, his Friends the *Socinians*, dream they have found room for a Thought, as devilish as it is, That God did not, *could not*, demand of *Christ* any Satisfaction at all for our Sins; and that therefore, if our Saviour did indeed make Satisfaction for us, or for them, it was to *Satan*. They plead, with all the Virulence with which the Devil can inspire them, That the Satisfaction of *Christ*, and the Remission of Sin, are inconsistent: That *God loved the World*; and therefore, that *Christ* died, not to reconcile *God to Sinners*, but to reconcile *Sinners to God*: That he did not lay down his Life as *a Priest*, but as *a Prophet*: That the Doctrine of *Christ's SATISFACTION*, is a monstrous *Doctrine* †; and the Doctrine of his *MERIT*, an *idle, senseless Fable* ‡: That it is unjust and wicked in itself, to punish one for another; and much more, to take Satisfaction of the *Innocent* for the *Guilty*: And, to many other horrid Blasphemies, which I dare not write, they add, That *Christ's* being *wounded for our Transgressions, &c.* is of no more Virtue and Efficacy, than if those Wounds and Bruises had been inflicted on a mere Man; yea, or even a Beast ||! I would not impute these to the Vindicator: But sacred Things, should be treated with Reverence. God did indeed *so love the World*, that he provided a Saviour for them; but it would not have been consistent with his Perfections, and Glory, to have pardoned their Sins, or received them into Favour, &c. without a Satisfaction: *Christ* suffered whatever the Law threatened, against his People, for their Sins; but God provided the *Surety*, and accepted a vicarious Punishment; and therefore, Remission is, to them, free and gratuitous: When *Christ* undertook to stand in their Name, and Room, and Stead, and to bear their *Iniquities, &c.* he was not, could not be considered, in Law, as *innocent*; for, *God caused the Iniquities of us all to meet upon him*: It is no way unjust to exact that of a *Surety*, which another owed; or to punish a *Hostage* for his Principals, &c. The Scripture is so express and copious, upon the Nature, the End, and the Fruits, of *Christ's Sacrifice*, as if the Holy Ghost had, on purpose, taken Care, to guard against all these accursed Errors; and that *this great Foundation* of the Believer's Hope, should be set in the strongest, clearest Light. Nor is it possible to read the Bible, and not see it, unless the *God of this World* hath blinded our Eyes. That holy Book is so full of *Christ's*

\* *Vind.* p. 46. † *Smal. Ref. Nov. cap. xxxiii.* ‡ *Cat. Rac. cap. viii.* || *Socinus de Christ. serv. p. iii. cap. iv.*

*dying for his Sheep, his Church, &c. John x. 11--25. of his bearing their Sins, and their Iniquities, Isa. liii. ii. BEARING THEM ON HIS OWN BODY ON THE TREE, 1 Pet. ii. 24. and DYING for them; 1 Cor. xv. 3. of his being a Redcemer, giving HIS LIFE A RANSOM, Mat. xx. 28. and redeeming them WITH HIS BLOOD, Rev. v. 9. of his being a Sacrifice, a Sin-Offering, 2 Cor. v. 21. and consequently, his being devoted, and MADE A CURSE, Gal. iii. 13. of his being once offered to bear the Sins of many, and his putting them away by the Sacrifice of himself, Heb. ix. 11--28. that seeing it was impossible, that the Blood of Bulls and Goats, should take away Sins, this Man OFFERED ONE SACRIFICE FOR THEM, and thereby PUT AN END TO THEM, and sanctified his People, Heb. x. 1---22. of the Lord's bruising him, Isa. liii. 10. not sparing, but delivering him up for us all, Rom. viii. 32. of REDEMPTION THROUGH HIS BLOOD, even the forgiveness of his Sins, Eph. i. 7. and of God's being reconciled to us, through the Blood of his Cross; Col. i. 20---22. and numberles other Things might be added: The Scriptures, I fay, are so full of these, that it is impossible to make them more clear; or that we can even be sure of any Thing we read in them, or in any other Book; if we are not sure, that Christ died as an atoning Sacrifice, to satisfy divine Justice for our Sins. Yea, the Socinians are so well aware of this, and that their accursed Tenets are odious, and loathsome, to all who read and believe their Bibles, that they wriggle and shift, and turn themselves every way: But finding that won't do, they have learnt to soften Matters, and can talk, of Christ's Sacrifice, his being our Redeemer, &c. even when they mean nothing less. He was, according to them, only a metaphorical Sacrifice; and his Redemption was only a metaphorical Redemption; and Christ died for us, i. e. for our Good, as the Martyrs did, but not in our stead, &c. So that I do not know, but they may easily make a Shift, to subscribe to every Word of the Reviser's Answer. But this perhaps was "so contrived, to render it fitter for general Use." And is it then possible, that they and we should ever agree in a Catechism? Must we give up this great Foundation of our Faith and Hope, in Complement to these Men! Must we be ashamed of our Principles, or leave them out of the Catechism, to please them! God forbid. Let him be true, and all such Wretches Liars. Had our Author acted as became a Christian in these Matters, he had rather enlarged and explained the Answer, than obliged those Enemies of the Cross of Christ, by general Expressions, which could not but offend all serious Christians.*

## 26. Quest. How doth Christ execute the Office of a King?

*Ans.*

*Ans.* Christ executeth the Office of a King, in subduing us to himself *l*, in ruling and defending us *m*, and in restraining and conquering all his and our Enemies *n*.

*l* Psal. xlv. 5, 6. Psal. cx. 3, Luke xix. 37--41. *m* Isa. xxxiii. 22. ch. ix. 6, 7. ch. xxxii. 2. Eph. i. 22, &c. *n* 1 Cor. xv. 25, 2 Thes. ii. 8. Rev. xvii. 4, &c.

Our Reviser has left this as he found it; at which we have good Reason to wonder. For Christ's *subduing us to himself*, with, his Proof, *thy People shall be willing in the Day of thy Power*, Psal. cx. 3. are so far from being favourable to that **INDIFFERENCE**, and **LIBERTY OF WILL**, which is the great *Pelagian DAGON*; that they plainly imply, That his People are *naturally unwilling, and obstinate*; that *moral Sustention*, with all its Charms, will not, cannot be *sufficient*, for their Conversion; and that *almighty Power, even such exceeding Greatness of his Power, as God wrought in Christ, when he raised him from the dead, Eph. i. 19, 20.* is necessary, to induce, draw, and reclaim them to himself. Where then, are our Author's *sincere Endeavours, and right Dispositions, &c.* which he, now and then, speaks of, as *our own, and of ourselves*, without the least Mention of *prevecting Grace?*

### 27. Quest. *Wherin did Christ's Humiliation consist?*

*Ans.* Christ's Humiliation consisted in his being born *o*, and that in a low Condition *p*, made under the Law *q*, undergoing the Miseries of this Life *r*, the Wrath of God *s*, and the cursed Death of the Cross *t*, in being buried *u*, and continuing under the Power of Death for a Time *w*.

*o* Isa. vii. 14. Mat. i. 25, &c. *p* Luke ii. 7, &c. *q* Gal. iv. 4. Mat. iii. 15. Phil. ii. 8, &c. *r* Isa. liii. 3--7. John iv. 6. Mat. xxii. 13. chap. iv. 1--9, &c. *s* Mat. xxvii. 46. Gal. iii. 13, &c. *t* Mat. xxvii. 35. *u* Mat. xxvii. 60. *w* Mat. xvii. 23. ch. xxvii. 66, &c.

The Revisal, after "made under the Law," has it thus, "subject to the Infirmities and Miseries of this Life, abused by Men, tempted by the Devil, deserted of God for a Season, dying on the Cross, being buried, and continuing under the Power of Death for a Time." The three former of

\* Q. 30, and 91, &c.

which,

which, and several other Particulars, the Assembly have, in their larger Catechism; but omitted them here, either purely for Brevity, or because they thought them plainly enough implied in what they have said. But since the Reviser mentions his dying on the Cross, we cannot think why he waved the word cursed, if it was not as a Salvo for that other Expression, "deserted of God for a Season; and" to divert his Pupils from any Thought of the Wrath and Curse of God, in the Sufferings of Christ; though he could not possibly have been "a Sacrifice to satisfy for our Sins," without being made a Curse for us. And lest any should think this a Mistake of mine, our Author supposes the Reviser did not think it properly express'd, to say undergoing the Wrath of God; that it was not according to the strictest Sense of, Mat. xxvii. 46. and did not agree with our Lord's own Words, John x. 17. Therefore doubt my Father love me, because I lay down my Life, that I may take it again\*. In which, there is a great deal of Socinian Poison, vented in soft Terms, and with a crafty Air! The Words of the Law are express. He that is hanged is ACCURSED OF GOD, Heb. THE CURSE OF GOD, Deut. xxi. 23. That this was spoken with respect to Christ, who was to undergo this execrable Punishment, is as plain as Words can possibly make it, from that most comfortable Text, Christ hath redeemed us from the CURSE of the Law, i. e. the whole that the Law threatened against all our Breaches of it: But how did he this, why, BEING MADE A CURSE, i. e. undergoing all that the Law threatened; FOR US, in our Name and Place, that we might never bear it ourselves. How did this appear? For it is written, cursed is every one that hangeth on a Tree. Gal. iii. 13. Now, where there is a Curse, there is necessarily Wrath: And he that was made a Curse for us, did of Necessity undergo that Wrath, which would have waxed hot against us for ever. The Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men; Rom. i. 18. And if so, he that took our Sins, and bear them in his own Body on the Tree, 1 Pet. ii. 24. did, most certainly, undergo that Wrath, which was due to them. Christ, as a Priest, says the Reviser, offered himself once a Sacrifice, to satisfy for our Sins: But to satisfy for Sin, in the Language of Heathens, Jews, and Christians, of all Sorts, antient and modern, i. e. in the Language of all Mankind, except the wretched Socinians, is to suffer, bear, and undergo, what is due to it: And Sin, he himself confesseth, deserves God's Wrath and Curse; wherefore, if Christ did indeed satisfy for our Sins, he most certainly underwent the Wrath of God. All Sacrifices for Sin, were devoted to Destruction, and consequently accursed; and there-

\* Vind. p. 46.

fore Christ, who was a Sin-Offering, was undoubtedly *made a Curse for us.* This is indeed a very emphatic Phrase, which we should not have dared to use, had we not found it in our Bibles; but it is neither more strong, nor more strange, than that, **HE MADE HIM TO BE SIN FOR US.** The Nature and End of all the atoning Sacrifices of old, especially if we take in the visible Way of God's testifying his Acceptance of them, *viz.* by *Fire from Heaven*, which consumed them, clearly and evidently pointed out these Things. 1. That Sin deserved God's Wrath, and that the Offerers acknowledged as much. 2. That God would neither pardon Sin, nor accept of the Sinner, without a Satisfaction. *Without shedding of Blood, there was no Remission,* Heb. ix. 22. 3. That, because the Sinner himself could make no Satisfaction; and if the Wrath he deserved, had been poured out upon him, it would have burnt for ever; and because God intended Favour for him: He was pleased to accept of a vicarious Punishment, and to order a Sacrifice to be offered instead of the Offender, which was evidently a Type of Christ, **THE GREAT ATONING SACRIFICE.** 4. That the Sacrifice was offered, not only *for the Sinners good*, but *in his Name, and Place, and Stead:* And therefore, the Offerer was to *lay his Hand upon the Head of the Sacrifice,* Lev. i. 4. 8. chap. iii. 2. thereby substituting it in his room; and *confess his Sin, or Sins, over it,* chap. iv. 4. and *so putting them upon its Head,* chap. xvi. 21, &c. thereby transferring them to, and *laying them upon it.* And now the Sacrifice, being thus charged, was reputed guilty, and the Offerer thus far innocent, as being cleared of them. Indeed, in the very Nature of Things, there can be no *Sin-Offering*, or *no satisfying for Sin*, but by a true and proper Substitution. 5. The Creature to be sacrificed, though innocent in itself, yet being now charged with the Sins of the Offerer, was *devoted to Destruction*, and typically the Object of *God's wrath.* 6. That the holy and righteous God, would never pour out that *Wrath* upon the Offerer, which was typically poured out upon the Sacrifice. The Death of the Sacrifice, was then the Sinner's Life. And therefore, 7. That when the *Fire of God fell from Heaven, and consumed the Sacrifice,* he thereby signified, that he had *poured upon it his fierce Anger*, and that being now *appeased*, he would pardon, accept, and bless the Offerer. Now, since all these Things were typical of the great *Sacrifice*, i. e. of Christ's offering himself a *Sacrifice*; seeing they all pointed to him, and were most evidently fulfilled in him, when God laid the *Iniquities of us all upon him, made him to be Sin, and made him a Curse for us,* it is manifest, beyond all Contradiction, That as a *Sin-Offering*, he was charged with all the *Guilt* of his People; was *substitute*, in their Name, and stead; was *devoted to suffer what they ought to have suffered;* and consequently,

quently, that he *actually UNDERWENT THE WRATH OF GOD*, and *the Curse of the Law*, i. e, whatsoever all your Sins deserved, or that his holy Law had threatened against them.

But, because this is a Matter of the greatest Importance, consider, That the Punishment of Sin has been frequently divided into, The *Pain or Punishment of Loss*, and *the Pain of Sense*; both of them necessarily imply Wrath; and Christ suffered them both. As to the former, the Reviser grants, “*that he was deserted of God for a Season*,” quoting that Text, *and about the ninth Hour, Jesus cried with a loud Voice, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME.* Now, who can use, who can conceive our Lord’s Thoughts, or describe his State, when those most moving, dreadful Words were forced from him, after he had hardly spoke a Syllable for three Hours? And did he not then *undergo the Wrath of God?* For a *divine Person*, as our Author allows him to be, to be *deserted*, in such a Case, to such a Degree, and in such Circumstances, where there was no Wrath, is impossible. What should be the Reason of it? What End could it answer, upon the Supposition that he was not suffering for *our Sins*, and bearing *that Wrath* they deserved? But if we consider him as the eternal Son of God, *John i. 1. his daily Delight before the Foundation of the World*, *Prov. viii. 29. the Brightness of his Glory, and the express Image of his Person*, *Heb. i. 2. ANOTHER SELF, in whom he was well pleased, in whom his Soul delighted*, *Isa. xlvi. 1. whom he heard always*, *1 John xi. 42.* and remember, that we go no farther back, *his Heaviness, his Grief, his being sore amaz’d, his Tears, his Cries, his Fears, his Prayers, his Agonies in the Garden*, and what, even we may conceive, was the Case, when he cried that doleful Cry, we cannot, I should think, but be satisfied, That he *underwent the Wrath of God*, in an infinite Degree and Manner, if I may so speak. To be *sensibly deserted of God* is, to an holy Creature, the greatest Affliction; and for such an one to be deserted, even when suffering for his sake, and in obedience to his Will, when cleaving to him by faith, and pouring out his Soul in Prayer for some Tokens of Love; were there no Wrath upon him, or Cause of Wrath in him, would appear to all, to be inconsistent with God’s Faithfulness and Goodness: But to suppose all this of Christ, is contrary to *paternal Love*, is clearly inconsistent with *all the divine Attributes*; and therefore in itself, absolutely impossible. As to the *Pain of Sense*, the Reviser grants a great deal in the Answer; but whether he looks upon them all, as *the Punishment of our Sins*, and as suffered to *redeem us from them*, I know not. Christ was a Sufferer betimes, and continued in a suffering State, from his *Cradle to his Grave*. He suffered from Heaven, Earth, and Hell,

Hell, from Friends and Foes, so as no one ever did, or can do, But to confine ourselves to his last Passion ; consider his Troubles with and for his Disciples, before he went to the Garden, his Fears, and his Agonies in it, with all that followed. The Pains of his Body, not to mention the Shame, &c. were various and numberless, and considering his Constitution, exquisitely and inconceivably painful. And yet all these were nothing to the Pains of his Soul. Many of our Adversaries, we know, cannot endure to hear this ; but, because the Glory of God, the Truth of our Redemption, our present Peace, and eternal Salvation, are so deeply concerned in it, we must proclaim it, and they must hear it. The Evangelists tell us of his being sorrowful and heavy ; his Soul's being exceeding sorrowful even unto Death : Mat. xxvi. 37, 38. of his being sore amazed, and very heavy, Mark xiv. 33. of his praying, again and again, with unexpressible Fervency and Importunity, Mat. xxvi. 39. 45. of his being in AN AGONY, and his Sweat being as great Drops of Blood falling down to the Ground, Luke xxii. 44. of HIS SOUL BEING TROUBLED, &c. John xii. 27. and that, in Terms the most strong and emphatic, to give us the most sensible Apprehensions of the Depth of our Lord's Humiliation, and of the unconceivable Sufferings of his Soul, we are capable of, as well as the full Assurance, both of the Truth and Importance of them. And was there no Wrath, nothing of the Curse in all this ? Whence then, those Fears and Prayers, and Cries ? Where his Agony in the Garden, when there was no Judas, no Persecutors, betraying, insulting, abusing him ? When all these only, or chiefly from his Conflict with Satan, whom he had long before baffled and utterly defeated ? Mat. iv. 1---10. or, with the Prince of this World and his Angels, who had nothing in him, John xiv. 30. whom he could, as formerly have commanded out of his Presence ; and whom, through Death, he knew, he was to destroy ? Heb. ii. 14. Can Men wickedly surmise this without blushing ? or was all this Perplexity and Amazement, all this Heaviness and Sorrow of Soul even unto Death, Mat. xxvi. 37, 38. from the near Prospect of his bodily Sufferings ? And dare any think so meanly of our Lord, that he would fear, and cry, and be in an Agony, from any possible View of his Sufferings from Men ; and that even before any Enemy appeared ? Dare they so blasphemously defbase him, so very far below many of the Martyrs, who, tho' they were but mere Creatures, yea, Sinners like other Men, were yet so strong in Faith, that they not only sung and rejoiced in Prisons and Dungeons, but leapt in the Flames, and triumph'd over all that Hell and Men could do ? Dare they imagine such things of him, who had Power to lay down his Life, and Power to take it up again, and from whom no Man could take it away, against his Will ?

Will? John x. 18. The wretched *Socinians* may talk so wickedly; but surely, he who allows him to be a *divine Person*, and calls him *the Son of God*, cannot, dare not think, that any possible Apprehensions or Opposition from *Hell* and *Men*, could cause all this, in a Person *infinitely above them*. Since then, these could not possibly proceed, from any thing that *Hell* and *Men did or could do*; it follows, and that with irresistible Evidence, That all was occasioned by his *undergoing the Wrath of God, and the Curse of the Law* in his *whole human Nature*, and that to the very uttermost; from his suffering and bearing *that*, which would have crush'd ten thousand Worlds, and sunk them into the lowest, into endless Misery; his undergoing that, which no *finite Being*, even the highest possible, could have born for a Moment, and which could not possibly have been done by *the Man Christ Jesus*, had not *his human Nature subsisted in the second Person of the eternal Trinity*, and been *SUPPORTED BY HIM, who thought it no Robbery to BE EQUAL WITH GOD*, Phil. ii. 6. No other possible Cause of all this can be assigned; and this does easily account for all. Our Lord *bore our Iniquities*, Isa. liii. 11, &c. and the *Punishment* of them. Hence those Fears, and Tears, and Prayers, and Cries. Hence *his Agony*. Here was no Collusion. We were not redeemed by an *Acceptation*, as some scandalously speak: No, no; but with the PRECIOUS BLOOD OF CHRIST, Pet. i. 19. *God purchased us with his own Blood*, Acts xx. 28. Justice had no Pity: The Father *spared him not*, Rom. viii. 32. The Debt of his People was exacted, and he *paid it to the uttermost Farthing*: *Their Sins were laid on him*, and he suffered all that the Law had threatned against them: *He was wounded for our Transgressions, he was bruised for our Iniquities, &c. it pleased the Lord to bruise him, to put him to Grief, &c.* Isa. liii. 4---12. so that our glorious Redeemer, might have said upon the Cross, in the strictest Propriety of the Words, what the weeping Prophet sings, in his *Lamentations*, in the Name of the Church in Captivity; *Is it nothing to you, all ye that pass by! behold and see, if there be any Sorrow like unto MY SORROW which is done unto me, wherewith the Lord hath AFFLICTED ME in the Day of his FIERCE ANGER*, Lam. i. 12. It must then be past all doubt, with them who believe the Scriptures, that Christ *underwent the Wrath of God*: And if so, our Author, who acknowledges him to be *his eternal Son*, must be forced to grant, That he had also *a reasonable Soul* distinct from his Divinity; and consequently, that he took more of our Nature than our Flesh.

The only Thing the Vindicator offers against all this, and that very filily, is; "Our Lord himself expressly saith, *Therefore doth my Father love me, because I lay down my life, that*

*"I might take it again."*\* John x. 17. But he could not have said so, had he undergone the *Wrath of God*; and therefore, since his own Words are true, this must needs be false. A true *Socinian Argument*! and like the rest of them. Nineteen of every Twenty of them, are either mere shuffling, wholly impertinent, visibly inconclusive, or prove more than they should, and therefore prove nothing; as is manifest in this before us. For, 1. Our Lord's Words, are as evidently inconsistent, with his being "*deserted of God for a Season*," as with his *undergoing his Wrath for a Season*. There could not possibly be *any such Deserion*, where there was *no Wrath*: For, Deserion of all Sorts necessarily supposes *Sin*, and consequently *Wrath*. 2. These Words of our Lord, are as clearly inconsistent, with *his being made a Curse for us*, as the Apostle assures us he was, Gal. iii. 13. as with *his undergoing the Wrath of God for us*. This is self-evident: For, if these are not much the same, it is plain, he could not possibly *have been made a Curse for us*, without *undergoing his Wrath*. 3. Our Lord's Words in that Text, are as manifestly inconsistent, with *his being MADE SIN for us*, which we are expressly told he was, 2 Cor. v. 21. as with *his undergoing God's Wrath for us*. To be *Made Sin*, or a *Sin-Offering*, or to have *Iniquity laid upon one*, was to be *execrable, Anathema, devoted to the Curse*, which necessarily implies *Wrath*. 4. So far is it from being true, That *his undergoing the Wrath of God* is inconsistent, with *the Father's Love to him, because he was to lay down his Life, that he might take it again*; that the contrary is manifestly true: Therefore did the Father love him, because he was to lay down his Life; and, by so doing, to undergo his *Wrath*. Our Saviour's *Sufferings and Death*, considered in themselves, and abstracted from the weighty Causes, the glorious Ends, and happy Fruits of them, could not possibly be, *any how, pleasing to God, or any Reason for the Father's loving him*; as is self-evident: But, no weighty Causes of his most bitter Passion, Deserion, and Death, can be assigned, if it was not that he might be a *Sin-Offering, &c.* nor could the glorious Ends proposed have been attain'd, nor had we ever tasted the blessed Fruits of them, had he not *been made a Curse for us*; and therefore did the Father love him, because he was to lay down his Life, as one devoted to undergo his *Wrath*. The Causes and Ends of Christ's Sufferings, alledged by the *Socinians*, are many of them so very absurd, yea ridiculous, that it is hard to think them in earnest, when they talk of them; and, as for the rest, there is not one of them, but might have been more easily, and as effectually answered, without so much ado, i. e. *without his Death, as with it*; as shall

\* *Vind. p. 46.*

be shewn to a Demonstration, in every Particular, whenever the Vindicator shall think fit to propose them. So that according to them, CHRIST DIED IN VAIN! Gal. ii. 21. But, his *taking upon him our Nature*, Heb. ii. 16. that so he might become our GOEL, REDEEMER, NEAR KINSMAN, *be made Sin for us, a Curse for us, by bearing our Sins in his own Body on the Tree*, 1 Pet. ii. 24, &c. his doing, and submitting to all, which could be required of a Surety, to satisfy Justice, and *make an End of Sins*; Dan. ix. 27. that so the divine Attributes might be infinitely glorified, the Honour of his Government advanced, and for ever secured, and such poor Creatures as we might not only escape Wrath, but be reconciled, accepted and saved, John iii. 18. which, it would seem could no otherwise be brought about; Heb. x. 1---14. and all this, in Obedience and Love to his Father: These, I say, clearly shew us the Reasons why he loved him, because he laid down his Life. Here were Designs worthy of the Father to propose, and of the Son to execute! Here were weighty Causes of this amazing Dispensation, glorious Ends intended and answered, and many blessed Effects flowing from it. Thus did God display, and that to the uttermost, his *unparalleled Love to the World*, John iii. 16. his unsearchable Wisdom, Eph. iii. 9. and inexorable Justice, Prov. xv. 5, &c. Thus did our Redeemer, in the highest possible Manner, shew forth his Love to his Father, his Concern for the Honour of the Deity, Psal. xl. 5--10. that his Delights were with the Sons of Men, Prov. viii. 31. that his Love was strong as Death, and that many Waters could not quench it, Cant. viii. 6, 7, &c. And therefore, to conclude, when the Prophet tells us, That it PLEASED the Lord to BRUISE him,---the Reason is added, that he should thereby purchase the Redemption of his People; He shall see his Seed,---he shall see of the travail of his Soul.---But how could these be the Effects of the Lord's bruising him? Why, HE SHALL BEAR THEIR INIQUITIES, Isa. xxxviii. 10, 11.

The honest Christian would not have forgiven me, if I had not enlarged a little upon this Head, which is the great Foundation of our Faith and Hope; and shewn some Zeal, for the TRUTH of our Redemption, against THOSE ENEMIES OF THE CROSS OF CHRIST. And, when the Vindicator animadverts upon this, I desire him only to give a categorical Answer, to these two short, plain Questions. 1. What does he mean when he says, "Christ offered himself a Sacrifice " TO SATISFY FOR OUR SINS?" 2. Whether it be possible, to satisfy for our Sins, and not UNDERGO THE WRATH OF GOD?

28. Quest. *Wherein consisteth Christ's exaltation?*

*Answ.* Christ's Exaltation consisteth in his rising again from the dead *g* on the third Day *h*, in ascending up into Heaven *i*, in sitting at the right Hand of God the Father *k*, and in coming to judge the World at the last Day *l*.

*g* Psal. xvi. 9, 10. John ii. 19. Rom. i. 4. *h* Matth. xvi. 21. Luke xxiv. 46. *i* Cor. xv. 4. *i* Luke xxiv. 51. Acts i. 9---11. *k* Psal. cx. 1. Mark xvi. 19. Eph. i. 20---22. Heb. i. 3---13. *l* John v. 22---27. Acts x. 42. Acts xvii. 31. Rom. xiv. 9---10, &c.

Here the Reviser, after the Words, *God the Father*, has added, “having the kingdom over all, conferring the holy Ghost on his Followers,” and then goes on as the Assembly. These are great Truths, and the Assembly have elsewhere enumerated several others to this Purpose, but omitted the former, and the rest in this Answer, for brevity; and because they are evidently implied, in *his sitting at the right Hand of God*. As for “his conferring the Holy Ghost upon his Followers,” though the Assembly have some Expressions in their Confession, and larger Catechism, which plainly enough suppose or imply it, yet their not mentioning it particularly, must be owned to be an Oversight, and considerable Defect; occasioned, perhaps, by their too closely following the common Systems, which have but too little of this; it not being, to the best of my Knowledge, controverted since the Reformation, if ever before it. But when the Remarker objects “to the Reviser’s “mentioning only two Particulars, as if there were no more, “&c.” and the Vindicator turns it off so very superficially, without any of his usual civilities, it is a very shrewd Sign, that there is more in it than he would have his Readers observe.

29. Quest. *How are we made Partakers of the Redemption purchased by Christ?*

*Answ.* We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us *m*, by his Holy Spirit *n*.

*m* John i. 12, 13. Rev. i. 5, 6. chap. v. 10, &c. *n* John iii. 3---5. Tit. iii. 5---12.

28. Quest. *How doth God assist towards our partaking of the Redemption purchased by Christ?*

*Ans.* God doth assist towards our partaking of the Redemption purchased by Christ chiefly in giving his Spirit for the Application of it to us g.

g Tit. iii. 3--5.

30. Quest. *How doth the Spirit apply to us the Redemption purchased by Christ?*

*Ans.* The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us o, and thereby uniting us to Christ in our effectual Calling p.

o Eph. ii. 8. Phil. i. 29. John vi. 44, 45. p 1 Cor. i. 9. Gal. i. 20. Eph. iii. 17, &c.

To the same Question the Reviser answers thus,

The Spirit applieth to us the Redemption purchased by Christ, by enabling us to attain that Faith b, which unites us to Christ in our effectual Calling i.

b 2 Thess. i. 11. i Eph. iii. 17. 1 Cor i. 9.

31. Quest. *What is effectual Calling?*

*Ans.* Effectual Calling is the Work of God's Spirit q, whereby convincing us of our Sin and Misery r, enlightening our Minds in the Knowledge of Christ s, and renewing our Wills t, he doth persuade and enable us to embrace Jesus Christ, u, freely offered to us in the Gospel w.

q 2 Thes. ii. 13, 14. 2 Tim. i. 9. 1 Pet. i. 2. r Acts ii. 37. chap. xvi. 27--30, &c. s John vi. 45. Acts xxvi. 18. Eph. i. 18. Col. i. 13. chap. iii. 10. Psal. cxix. 18, &c. t Ezek. xxxvi. 26. Psal. cx. 3. Jer. xxxi. 18, &c. u Is. xliv. 3--5. chap. xlix. 6--12. Mal. iv. 2--6. John vi. 44, 45. chap. xii. 32, &c. w Matth. xi. 28, 29, and 30. Luke xxiv. 47. John vii. 37. Rev. iii. 18, &c.

To the Question the Reviser replies thus,

*Ans.* Effectual Calling is the Work of God's Spirit, by

by which *k*, in Concurrence with his Word *l*, and Providence *m*, and our own sincere Endeavours, he so convinces us of our Sin and Misery *n*, and enlightens our Minds in the Knowledge of Christ *o*, and renews our Wills *p*, as to persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel *q*.

*k* 2 Cor. iii. 9. *l* 1 Cor. iv. 15. *m* Rom. ii. 4. John xxxviii. 8, 9, 10. *n* Acts ii. 37. *o* Acts xxvi. 18. *p* Ezek. xxxvi. 26. *q* Psal. ii. 12, 13.

I have given these three Questions and Answers together, because the two former lead to the third ; nor can any one of them be so well understood, without the other two. The Assembly having considered the Person of our glorious Redeemer ; what he did, and does, as our Redeemer ; and the glorious Redemption, purchased by him ; very naturally enquire next, how his People come to be Partakers of it : And remembering, as we observed on the second Answer, they were yet proposing *what we are to believe concerning God*, they tell us *only of his Work*, reserving *our Duty* to its proper Place. They therefore inform us, That the Spirit effectually applies it, by working Faith in us, and thereby uniting us to Christ in our *effectual Calling*, which is the *first saving Benefit flowing*, to the *Elect*, from the *Mediation of Christ* ; and the second Link in that *Golden Chain of Salvation* ; moreover, **WHOM HE DID PREDESTINATE, THEM HE ALSO CALLED : AND WHOM HE CALLED, THEM HE ALSO JUSTIFIED,** Rom. viii. 30. That it is God, who gives *his Spirit* to his People, for Christ's sake, cannot be denied : That the Spirit **EFFECTUALLY APPLIES** this Redemption, to all to whom it is applied, is clear from the whole Current of Scripture ; which testifies, that he convinces, illuminates, humbles, renews and sanctifies the People of God : That those who are saved, are **CALLED, called according to his Purpose**, is the express Language of the New Testament : That they are **UNITED TO CHRIST** in their effectual Calling, is not denied : That it is **FAITH**, that is the *uniting Grace*, needs no Proof : That **FAITH IS THE GIFT OF GOD**, and that *it is GIVEN TO THEM*, is in so many Words asserted, and cannot, one would think, be doubted, by one who remembers, that *it is God which worketh in them both to will and to do of his good Pleasure*, i. e. not for any thing in them, but of his own sovereign Grace : That effectual Calling is *the Work of God's Spirit*, is acknowledged by the Reviser, &c. What is it then displeases him ? The Assembly neither exclude, nor forget, *our own Endeavours and Duties, the Means we are called to use, nor our Diligence in the Use of them, in the Affair of our own Salvation* ; as is clear from the latter

latter Part of the Catechism: only they do not impertinently bring them in here, where they are speaking of *the Operations of God in and upon his People*, and not of *the Duty* which he requires of them.

But the Reviser alters both the first Question and Answer, owning indeed, “God’s Assistance towards our partaking of “this Redemption, and that chiefly in giving his Spirit for “the Application of it to us;” but whether *this Assistance* shall be *effectual*, or *not*, he leaves in the dark. Upon this, I would ask only these two short Questions. 1. Can any be a Partaker of this Redemption, if this Assistance is *not effectual*? 2. Shall not God’s Assistance be as effectual in every one, as he intends it should? A short Answer to these, would make our way easy. Well, but the Reviser would not, “have God “represented as *doing all*\*.” To which we reply, 1. That the Assembly in this Place, are speaking, *only* of what *God does* in the Affair of our Salvation; and therefore, whatever be supposed to be *our Duty*, it had no Place here. 2. God’s *doing all*, as the first Cause, is no way inconsistent, with *our doing* whatever we are *enabled to do*, as second Causes. *He works in us, both TO WILL AND TO DO; not only assists, but WORKS IN US, so as to CAUSE US actually TO WILL AND DO:* And yet *WE are to WORK OUT our own Salvation*, Phil. ii. 12, 13. 3. God is the *sole Efficient* in giving his Spirit, *Ezek. xxxvi. 27.* the *sole Efficient* in *our effectual Calling*, till we are quickened, enabled, and actually inclined and brought, to *answer his Call*; as we shall see presently. “Would this Gentleman, says he, have God’s Assistance to “be *necessarily* effectual, so as to destroy the free Agency of “Man †.” In *effectual Calling*, God speaks to those that are *dead in Sins and Trespasses*, Eph. ii. 1. and so, *neither disposed*, nor *able* to hear: But when he *renews*, Col. iii. 10. *begets them again to a lively Hope*, 1 Pet. i. 3. and when *they are born of the Spirit*, John iii. 5. they are *made willing in a Day of his Power*, *Psal. cx. 3.* So that Grace *necessarily* effectual, does not *destroy the Liberty* of the Creature, but restores, heightens, and improves it. “Were this Assistance *prevalent*, or “did it carry in it an *irresistable Compulsion*, it would very “improperly be called Assistance †.” Indeed, the Grace of *effectual Calling*, is very improperly called *Assistance*, and a great deal more is implied in it; because, in and by it, God *raises the Dead*, Col. ii. 13. *creates a new Life*, 2 Cor. v. 17. *giving Being to that which was not*: Eph. iv. 24. But, though we never talk so fillily, as to speak of *irresistible Compulsion*, when the Elect are *born again*, the Grace of God may afterwards be *prevalent* in them, and yet be very properly called

\* *Vind.* p. 47.† *Ibid.*‡ *Ibid.*

*Affistance.* " If he does not think there is something in Man-kind, by which God's Affistance becomes effectual to Salvation, he must make Men in the Affair of Salvation to be very different from Free-Agents ; as no more indeed than mere Machines and Clock-work, moving no farther than they are impelled." Tho' this strange Stuff needs Explanation, yet we may guess what he would be at. If he means, that there is any thing in the *Unregenerate*, whereby *they themselves make God's Grace effectual*, it is the very Dregs of the *Pelagian Heresy*, contrary to the whole Tenor of Scripture, and utterly eversive of the New Covenant. It is to say, *That we make ourselves to differ*, *1 Cor. iv. 7.* but if so, WE HAVE WHEREOF TO BOAST, *Eph. ii. 9.* and SALVATION IS NOT OF GRACE, BUT OF DEBT, *Rom. xi. 6, &c.* all which are expressly condemned in Scripture ; and consequently, so must every thing be, which is supposed to, implied in them, or would follow from them. But, when his People are *born again*, then, indeed, they have a Principle of Grace and spiritual Life put into them, which, tho' perhaps it doth not make God's After-affistance *effectual* to Salvation, that being the Prerogative of *his Spirit*, yet disposes them, when he excites it and operates upon it, to work *with and under* his Grace. Clocks never act, nor can act ; they are merely, wholly, and only passive : But, when Believers are acted upon, they themselves do also act and exert their own Powers. Yea, the very worst of the Unregenerate are reasonable Creatures, capable of being raised up to Things above themselves, by common Grace, of receiving the *Spirit*, and of being renewed by sovereign, distinguishing Grace ! But so are not Machines and Clocks. What need then of all this wretched Rant ? or how come they to imagine such things ? Why truly, the Scriptures produced against them, gall them to the Quick, they have no Way to answer them, they will not understand them, and therefore must misrepresent them ; and, lest their Party should be convinced, they find themselves obliged to bluster without all Decency. *Hinc illæ Iræ !*

In the second Answer, we are told, " That the Spirit enables us to attain that Faith, &c." Now, I want sadly to know, what he intends by " attaining that Faith ?" what by being " enabled" to attain it, and how, " the Spirit enables us ?" i. e. what he does for us, or in us ; or what it is, he gives us, when he thus enables ? I am very glad however, to hear of the *Spirit's enabling us* ; and that he allows, he both persuades and enables us. What ; and do Men then want POWER ! and must they be ENABLED to believe ! and cannot they indeed EMBRACE CHRIST, if they are not thus

enabled ! I thought MORAL SUASION had been sufficient ; and that any thing more, would have been inconsistent, with that INDIFFERENCE and self-determining Power of FREE-WILL, which his Friends contend for, with so much Animosity. I am verily afraid, THIS PERSUASION and ABILITY, which he grants, is the Work of the Spirit of God, will smite Pelagianism and Semipelagianism too, under the fifth Rib ! What ; does it not suppose us little better than Clocks and Machines ? And yet, notwithstanding this, he falls foul on the Remarker, for no other Reason in the World, than quoting two Passages of Scripture (*buried with him in Baptism, wherein also you are risen with him, διὰ τῆς νίσεως τῆς ἐνεψήσας τῷ Θεῷ*, which is literally translated, through THE FAITH OF THE OPERATION OF GOD, Col. ii. 12. and, wherefore also we pray always for you, that our God, πληρῶσης πᾶσαν εὐδοκίαν ἀγαπώντας, καὶ ἔχοντος νίσεάς ἐν δυνάμει, i. e. literally, would FULFIL all the good Pleasure of his Goodness, and THE WORK OF FAITH with or in Power, 2 Thess. i. 11.) and presuming to say, they prove this great Truth, That GOD WORKS FAITH IN US. “ I should think, says “ he, in a Rage, that none but a Mad-man would argue at “ this wild rate \*.” Why ? what has he said ? The Words will well bear this Sense : They naturally offer it : Indeed, they can very hardly have any other. If Faith be of God’s working, it is certainly HIS WORK. If God FULFIL THE WORK OF FAITH, in, or with POWER, it is evidently He that does it. Yea, if he fulfils it, I should think, it must be much more true that he begins it : Hence we know from Scripture, who is THE AUTHOR, Heb. xii. 2. THE INCREASER, Luke xvii. 5. and THE FINISHER OF FAITH. The famous Beza, who was as learned, accurate, and judicious a Critick and Commentator, as any Pelagian that ever was born, in his Notes upon the former, is full to this Purpose, which I need not quote ; and upon the latter, *Faith then*, says he, *is a powerful Work of God, nor does the Apostle, in this Place, leave any thing to the concurring Free-will, &c.* † This Way go the Generality of the Reformed beyond Sea ; this was the Interpretation of our own Reformers at Home ; and, till of late, was universally received by all the protestant Nonconformists, the Successors of the old Puritans. The learned, pious, and worthy Mr. Clark, the Commentator, who was never thought to be an over-strict Calvinist, has this Note upon the former, “ Faith wrought in you by God,” quoting Eph. ii. 8. and this upon the latter, “ That Faith which is his Work “ wrought by his Almighty Power,” referring to Eph. i. 19, 20. I should think then, that a little Modesty, would have become our Author, notwithstanding his consummate Learning.

\* *Vind.* p. 48.† *Vid.* Beza in loc.

And indeed, while these Words are in the Bible, *That ye may know what is the EXCEEDING GREATNESS OF HIS POWER TO US-WARD WHO BELIEVE, according to THE WORKING of his MIGHTY POWER which he WROUGHT in Christ, when he RAISED him from the Dead, &c.* I am apt to think, that all who believe them, must be persuaded, that FAITH is the EFFECT of the working of God's mighty Power in them, even such a Power as was wrought in Christ when he was raised from the Dead. But, says the Vindicator, upon the first of these Texts, (from Grotius I suppose) " It will appear, by reading the Passage, that the Apostle doth not speak of Faith as wrought in Men by the Operation of God," (tho' the very Words declare the contrary) " but of believing what God did in raising of Christ, &c.\*" But how does this appear? There is not a Syllable in the Text or Context, of what God did in raising of Christ, but merely that he raised him; nor of believing what he did in it; no, not so much as one. The Apostle had said, *and ye are complete in him*, ver. 10. But lest a Judaizer should have replied, No, you are not complete, because ye are not circumcised; the Apostle tells them, *that they were circumcised in him*, ver. 11. i. e. they had the thing signified by Circumcision, by virtue of their Interest in the Circumcision of Christ, yea, and that they had the outward Sign and Seal of the Covenant too, even Baptism, which succeeded to it; wherein also, says he, *you are risen with him, through the Faith of the Operation of God*, ver. 12. i. e. in and by which Ordinance, you have promised, and are engaged on your Part, and are also assisted and enabled on God's, to mortify Sin, to rise, and live unto Righteousness, by virtue of his Resurrection, from which there flows a Power to kill Sin, and to quicken to Newness of Life. But how came they to partake of this sanctifying Virtue? Why, THROUGH FAITH. And should it be asked, how came they by this Faith? Why, says the Apostle, *God gave it, it is of his Operation.*

Upon the other Text which the Reviser himself has quoted, to prove that the Spirit enables us to attain Faith; " he imagines, there may be the powerful Working of the Spirit by Illumination and Persuasion, without any manner of Compulsion, but still treating Men as self-determining Agents.†" But what Weakness is this? Supposing all and every Word of it; will it therefore follow, that this Text does not prove, *that God works Faith in us?* Or does so very wise a Man as this fancy it? The Words are express for God's FULFILLING THE WORK OF FAITH with Power, i. e. as I take it, for God's carrying on, increasing, strengthening, and at last perfecting, by his infinite Power, THAT FAITH,

\* *Vind. p. 48.*

† *Ibid.*

which

which, by the same Power, he had *begun* in them. See 1 Pet. i. 5. But to engage more closely with our Author, Why might he not have, to "Illumination and Persuasion," added *Ability*, as in the former and next Answer? Can he shew me any Place in the New Testament, or any other Author, where this Phrase, or any like it, is used in so low a Sense? Is this *powerful Working* of the Spirit of *itself efficacious*, so that in all Cases, where it is exerted, the Effect always *necessarily* follows, and that by *Virtue of this Power*; or is it not? He dare not, for Shame, say, *it is not*: For, surely, it cannot be a very *powerful Work* of the Spirit, if it does not make THE MOST UNWILLING, WILLING. Supposing that we have, or that God gives *Ability*, he can surely so *effectually persuade*, as to put us upon exerting that Ability, when, how, to what Degree, and how long he pleases. Besides, if God **F U L F I L S** the *Work of Faith*, he will not surely leave it *undone*. He dare not say, that *it is*; for such a *powerful working*, as is of *itself effectual*, is evidently destructive of the great *Pelagian Idol FREE-WILL*, and his Sister *Goddefs INDIFFERENCE*. But, to wave many such things, he will say, "that however the Spirit works, it is without any Manner of *Compulsion*." Answ. We never talk so ridiculously, as to speak of *Compulsion* in these Matters. The Spirit of God gives the *hearing Ear*, Deut. xxix. 4. the *seeing Eye*, Prov. xx. 12. the *new Heart*, Ezek. xxxvi. 26. and, by an Almighty Power, does not *COMPEL*, but remove the Opposition, and *makes them willing*, Psal. cx. 3. "He still treats Men as *self-determining Agents*." Answ. When *they are MADE WILLING* in a *Day of his Power*, they determine themselves. When *he turns them at first, they shall be turned*, Jer. xxxi. 18. when *he draws them afterwards, they shall run after him*, Cant. i. 4. We shall now leave it to the Reader, to say which was the Mad-man. But, if these *two Texts* had fail'd the Remarker, there was no Occasion for this scurrilous Usage; because this great Truth, *That God WORKS FAITH in his People*, is so plainly, fully, and frequently revealed, in other Places of Scripture, that when our *Pelagianizers*, with all the Arts of the *Jesuits*, their beloved Brethren in this Case, have wriggled to Doom's-day, they will never be able to evade them. In general, we learn, *That every good, and every perfect Gift is from above*, Jam. i. 17. *That God WORKETH IN US BOTH TO WILL AND TO DO*, &c. Phil. 2. 13. *That it is he who MAKES US PERFECT in EVERY GOOD WORK, to do his Will, WORKING IN US that which is well-pleasing in his Sight*, Heb. xiii. 21. *That it is he who puts his Spirit within us, and CAUSES US to walk in his Statutes &c.* Ezek. xxxvi. 27. In particular, we are taught, *That Christ is THE AUTHOR, the INCREASER, and FINISHER of*

of Faith, Heb. xii. 2. That Faith is THE GIFT OF GOD, Eph. ii. 8. That to the Philippians it was GIVEN TO BELIEVE, Phil. i. 29. That it was God who BEGAN the good Work in them, ver. 6, &c. What do I say, the Reviser and Vindicator both own, that Faith is a saving Grace, in Answer to that Question, *What is Faith?* But, if it is a Grace, it is self-evident it is from God, it is his OWN WORK, his free and undeserved GIFT: A Gift which he gives without any Concurrence of ours. Should he say, it is certainly WE OURSELVES that believe in, that receive and rest upon Christ, and not the Spirit that doth all this; that it is WE (and not the Spirit) that look to him, come to him, thirst after him, &c. we answer; Very true. But this is no way against what we are pleading. The Spirit first infuses, implants, WORKS the Seeds, or Principles of every Grace, 1 Pet. i. 10. 2 Pet. ii. 4. and particularly the Principle of Faith in us. Eph. i. 19, 20. chap. ii. ver. 1---8. and then excites us to, and quickens us in, the Exercise of it, Eph. iii. 16, 17. He first raises us from the Dead; and then, we being indued with a spiritual Life, live IN, UPON, AND UNTO HIM, who died for us, and rose again, John xv. 2---7. Gal. ii. 20. 2 Cor. v. 15, &c. It may be, after all, our Author, will tell me, I am a Mad-Man too: But if he does, I hope he will not say the Apostles were Mad-Men; and, as for myself, I shall, in return, heartily wish, that he may be more sober.

In Answer to the third Question, the Reviser grants, "that effectual Calling is the Work of God's Spirit;" but, lest we should think him the sole Agent, he adds, "by which, in Concurrence with his Word, and Providence, and our own sincere Endeavours;" thereby acquainting his Reader, that he either does not know, or does not care, what he says. Surely, *God's Call, is HIS CALL! AND HIS ONLY.* If our sincere Endeavours are included in this Call, then it is not he that calls, but we ourselves, in so far as we concur. And surely, our own Call will be very effectual! I cannot see, with what Propriety it can be said, "That the Spirit works in Concurrence with his Word, and Providence." Had he told us, he makes use of these as Means, in calling us; it is no more than the Assembly have hinted in their Answer, when they speak of, "the Spirit's convincing, and enlightening us, and of Christ being offered in the Gospel." God calls us by HIS WORD, which his Spirit makes effectual, for the great Purposes here mentioned. And, when he intends THUS TO CALL US, he sends the Word to us, and brings us to it, inclining us to hear and consider, enabling us to understand, and CAUSING US TO OBEY THE CALL. That which makes the CALL of the WORD EFFECTUAL, IS HIS ALMIGHTY POWER, Eph. i. 19, &c. and that alone; for,

HE CALLS THE DEAF, and, at the same time, opens their Ears that they may hear, *Job xxxvi. 10.* He CALLS TO THE DEAD, as to Lazarus of old, *Lazarus come forth*, and by his infinite Power quickens and raises them to Life, *Eph. ii. 1.* HE CALLETH THOSE THINGS WHICH BE NOT, AS THOUGH THEY WERE; *Rom. iv. 17.* and so, CREATES a Principle of Life in them, *Eph. ii. 10, &c.* chap. iv. 24, &c. Now, though the Word may be used as a Mean, in all this, yet how the Deaf can concur to hear, the Dead to their Rising, and, that which is not, to its own Creation, I shall leave him to shew. In one of his Proofs, *The Goodness of God leadeth thee to Repentance*, *Rom. ii. 4.* he has forgotten, that effectual Calling, is a very different Thing from *Repentance*. That is solely a WORK of God: This is also a Duty of ours. Another is, *To open their Eyes*, &c. *Acts xxvi. 18.* But this palpably supposes they were blind; and how the Blind can see, or concur to this Work, I know not. In another, *I will take away the stoney Heart*, &c. *Ezek. xxxvi. 26.* and surely THE STONY HEART concurs mightily, in this Matter, and puts forth many sincere Endeavours! And are not these now, very proper Texts to support Pelagianism! I must confess, I am always in Pain for them, when they meddle with Scripture. The whole Tenor of it is so diametrically against them, that I would advise them, as a Friend, to keep to their loose Harangues, their vehement Appeals to the Passions of sinful prejudiced Men, their Jesuitical Quirks, and passionate Blusterings, well-larded with Billingsgate Rhetoric, and let Scripture Texts alone: Because, they are always sure, to burn their Fingers with them; and we shall not suffer them, to be pressed to such vile Drudgery. But the Vindicator will have it, "that the Reviser did offer at a Proof of what he said about sincere Endeavours, and perhaps a good one too; unless the Apostle did not direct Men to endeavour sincerely to work out their Salvation\*", *Phil. ii. 12.* But, he might have as well quoted that Text, *Adam, Sheth, Enos*; *i Chron. i. 1.* which made the old Rabbinical Doctor at Oxford so famous. For the Question is, about OUR CONCURRING towards OUR OWN effectual Calling: But these Words of the Apostle, were directed to those that were, or were supposed to be, effectually called already; as is evident from chap. i. 6. *Being confident of this very Thing, that he which hath begun a good Work in you, will perform it until the Day of Jesus Christ.* Now, though we plead, that God only is the Author of our effectual Calling; that we are entirely passive, in our being raised from the Death of Sin, born again, &c. Yet, when we are made new Creatures, made alive unto God,

\* *Vind. p. 49.*

&c. we are then enabled to work out our own Salvation, remembering always, that it is God which worketh in us. His unusual Modesty in saying, " And perhaps a good one too," may convince the Reader, that I am here right; and that he knew it: But, " perhaps, he offered this Proof for want of a " better". Upon the whole, we call upon them to shew any Text of Scripture, if they can, which speaks of any Disposition, Inclination, Ability, or Power, in any Man, to any Thing spiritually good, without the Grace of God. And, because we are fond of such good Company, we declare, we believe with the Church of England, in her IXth Article, " That the Condition of Man after the Fall of Adam is " such, that he cannot turn and prepare himself by his own " natural Strength and good Works, to Faith and Calling " upon God: Wherefore we have no Power to do good " Works, pleasant and acceptable to God, without the Grace " of God preventing us, that we may have a good Will, and " working with us while we have that good Will :" And shall leave it to our Adversaries, to disprove it, or any Part of it, at their leisure.

*32. Quest. What Benefits do they that are effectually called, partake of in this Life?*

*Ansf.* They that are effectually called, do in this Life partake of Justification *x*, Adoption *y*, Sanctification *z*, and the several Benefits which in this Life do either accompany or flow from them *a*.

*x* Rom. viii. 30. chap. v. 1. Gal. ii. 16, &c. *y* Eph. i. 5: Rom. viii. 15---17. *z* 1 Cor. i. 30. John xvii. 17, &c. *a* 1 Pet. i. 3---8, &c.

*33. Quest. What is Justification?*

*Answ.* Justification is an Act of God's free Grace *b*, wherein he pardoneth all our Sins *c*, and accepteth us as righteous in his Sight *d*, only for the Righteousness of Christ imputed to us, and received by Faith alone *e*.

*b* Rom. iii. 24. Eph. i. 6, 7, &c. *c* Psal. xxxii. 1, 2. Acts xiii. 39. chap. xxvi. 18, &c. *d* Rom. iv. 25. *e* Cor. v. 21, &c. Gal. ii. 21. Rom. iv. 6. Phil. iii. 7---9. Rom. xxvii. 28. ch. v. 1, &c.

To the same Question, the Reviser answers,

Justification is that Act of the free Grace, or Favour of God, wherein he pardoneth all our Sins *u*, and accepteth us as righteous in his sight *w*, through Jesus Christ *x*.

*u* Acts xiii. 38, 39. *w* 2 Cor. v. 21. *x* Rom. iii. 24.

According to the famous *Luther*, the Doctrine of Justification, is the *Articulus stantis aut cadentis Ecclesiae*, the Article whereby you may know a *standing* or a *falling* Church. It was the horrid Corruption of it among the Papists, which gave the first Occasion to the blessed Reformation. For the Gospel Doctrine of Justification, did all our Reformers earnestly contend, and in the Belief of it, they lived in Hope, and died in Peace. For all which Reasons, the Assembly have been plain, and open, in the Explication of it. According to them, It is AN ACT; and therefore, perfect at once; and that, as soon as the Effectually-called are *united to Christ*. It is OF GOD'S FREE GRACE, and therefore, undeserved; not for any Merit, nor Works of ours: But, though *we are justified freely by his Grace, it is through the Redemption, that is in Jesus Christ*. In it, God PARDONETH ALL OUR SINS, *i. e.* absolveth us from the *Guilt*, and delivereth us from the *Punishment* of them. He also ACCEPTETH US AS RIGHTEOUS IN HIS SIGHT, *i. e.* accounts, and deals with us, not only as *pardoned*, and so delivered from the *Guilt* of our Sins; yea, not only as *innocent*, but as *righteous*; and, by Consequence, gives a *Title and Claim* to eternal Life. But, because he cannot account any Person *righteous*, who is not so, he IMPUTES THE RIGHTEOUSNESS OF CHRIST TO US, *i. e.* reckons it to us as our own, and deals with us as *righteous* in him. The Name, whereby our Lord was to be called, is, THE LORD OUR RIGHTEOUSNESS, *Jer. xxiii. 6*. And as he graciously imputes it to us, he enables us to RECEIVE IT BY FAITH ALONE. No other Grace has any Suitableness to this Work, and no other has any Agency in it. *The Righteousness of CHRIST ALONE*, is the meritorious Cause, as the Schools speak, *i. e.* THAT, upon the Account of which, A LONE, he pronounces, accepts, and treats us as *righteous*: For, Believers are *justified*, before it can be pretended they have any other *Righteousness* to plead; and the most *righteous* of all the Saints, labour to be found in *Christ*, not having their own *Righteousness*, &c. *Phil. iii. 9*. As our Lord was their *Surety*, to SAVE them from SIN AND MISERY, *Mat. i. 21*. he was also their near Kinsman, to redeem the forfeited

Inheritance for them, *Heb. vi. 9---12.* As by his Stripes they are healed ; If. liii. 5. so by his Obedience they are made righteous, Rom. v. 19. FAITH then justifies, and they are said to be justified by it, ONLY as it RECEIVES this Righteousness, By it the convinced, self-despairing Creature, lays hold of the Hope set before us for Refuge, *Heb. vi. 18.* and wraps itself in that Righteousness, which is both its Safety, Beauty and Glory, *Ezek. xvi. 8---14.* and indeed, if the Righteousness of Christ has its due Place, our FAITH is neither our Gospel Righteousness ; nor does it come in the Place of the perfect Obedience required in the Covenant of Works ; nor are we justified FOR our Faith, as some love unscripturally, and wickedly, to speak ; nor can it possibly be of any other Use here, but that of an Instrument applying the Righteousness of Christ, the ONLY RIGHTEOUSNESS, FOR WHICH we are justified before God.

But the Reviser, as if he had forgot he calls himself a Protestant, has not one Syllable, either of the Righteousness of Christ, or of Faith, though we hardly ever meet with the Word Justification in the New Testament, but one or both are expressed, or necessarily and visibly supposed or implied. He calls it however, THAT ACT ; and therefore, it must be perfect at once, and in this Life, immediately upon their believing ; which can hardly, if at all, agree with any Scheme, but Calvinism. It is, says he, "that Act of the free Grace, and lest we should mistake him, adds, or Favour of God." The Remarker, now and then, imputes a Popish Bias to him ; but I am afraid we have here a Socinian one. The Papists do not altogether exclude the Righteousness of Christ ; but he, as some will suspect, would have *Justification*, to be so an Act of the free Favour of God, as that the Righteousness of Christ hath but very little, or nothing at all, to do in the Matter. If he has dropt received by FAITH ALONE, to please the Papists too, it is so much the worse. But happily for him, the Remarker having chanced to say, that his Phrase, "through Jesus Christ," instead of the Assembly's Words, "was scriptural ;" the Vindicator catches hold of it, plumes himself upon it, and, according to Custom, wrests it to a very different Purpose ; forgetting to add, "yet it is a more general and indeterminate Phrase + ;" which might have check'd his Insults, I, for my Part, must question, whether his Answer be Scriptural : And the rather, because, the Text, Rom. iii. 24. adduced to prove that Phrase ; "through Jesus Christ," has no such Phrase ; but, "through the REDEMPTION that is in Jesus Christ," which suits the Assembly's Answer much better than his. I can hardly think any

Description of Justification, can be justly called *Scriptural*, in which there is no mention of FAITH ; and the rather, because the Text he quotes runs thus, *and by him all that BELIEVE are justified*, Acts xiii. 39. Nor can I see, how he could take no Notice, of God's imputing the Righteousness of Christ to us, in our Justification ; when the Passage cited, has these very Words, *That we might be made the Righteousness of God in him*, 2 Cor. v. 21. Now, no other Righteousness but the Righteousness of Christ our Redeemer, can, in this Case, be called *the Righteousness of God* : Nor can we, any otherwise, *be made the Righteousness of God* in him, but by the gracious Imputation of CHRIST'S RIGHTEOUSNESS UNTO US ; as is manifest from the Antithesis. “ *He was made a Sin-Offering (to take it as he has translated it) for us* \* ; ” which he could not have been, if our Sins had not been laid upon him, and if he had not been substitute in our room, to die as a *Sin-Offering for us* ; as is evident, from the Law of the Sin-Offering, Lev. iv. 4---15, 24, 29. and chap. xvi. 21, &c. Thus, *God made him to be a Sin-Offering for us*, *That we might be made the Righteousness of God in him*, i. e. that his Righteousness might be graciously imputed to us, upon, or in Consequence of, our being united to him. So that his own Proofs, infallibly demonstrate the Assembly’s Answer ; and, one would think, should convince him, that the Reviser’s is, to say the least of it, very imperfect ; and, at this time of Day, very suspicious. However, “ he professes he does not understand himself, what is meant by receiving Christ’s Righteousness as imputed †,” &c. Thus, as usual, he misrepresents the Remarker, who no where expresses himself thus, only that he might expose him ; whereas, he really exposes himself thereby, not a little. “ *The Journeymen Taylors and Tapsters whom he treats so scornfully ‡,*” would perhaps, affect to be smart on this Head : But, *I hope better Things of him, and Things that accompany Salvation*, Heb. vi. 9. which no Man can attain, but by an Interest in this Righteousness. And therefore, that no body may be ignorant of these Things ; *The Righteousness of Christ*, is the whole of his Obedience, which, as the Surety and Head of his People, he gave to that Law he was made under, for their sakes : It is imputed to us, when God accounts it ours, upon our being vitally united to Christ, as Members of his mystical Body : We receive it, when we are enabled, and do apply it to ourselves by Faith ; and so take, and live in, the Peace and comfort of it. “ He that catechises Children may be as determinate in these Points as he sees fit || .” Very well ; and as undeterminate too ! But why should not the Catechism itself be determinate

\* Rem. p. 18. † Vind. p. 49. ‡ ibid. p. 59. || P. 49.

in these Points, when all his Scripture Proofs, are so very determinate in them? And therefore, to return his own Compliment, with a little Variation, " his producing these Texts, and yet, " in the Answer, leaving out the principal Things in them, " may tempt some to conclude, That, let the Scriptures say " what they will, upon these Heads, the Author thinks them " unfit to be inserted in his Catechism."

### 33. Quest. *What is Adoption?*

*Ans.* Adoption is an Act of God's free Grace c, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God d.

c 1 John iii. 1--4, &c. d John i. 12. Rom. viii. 15--17. Gal. iii. 26, &c.

### 34. Quest. *What is Sanctification?*

*Ans.* Sanctification is the Work of God's free Grace e, whereby we are renewed in the whole Man f, after the Image of God g, and are enabled more and more to die unto Sin, and to live unto Righteousness h.

e 1 Pet. i. 2. 2 Thess. ii. 13. Tit. iii. 5, &c. f 1 Thess. v. 23. Eph. iv. 23, 24. Col. iii. 10, &c. g Rom. vi. 3--14. h Col. iii. 5. Gal. v. 24. Rom. vii. 6. chap. viii. 1, &c.

In the former of these Answers, the Reviser has, with profound Judgment! changed "an Act," into "that Act :" And, in the latter, "the Work of God's free Grace," into "the Work of God's Spirit;" which tho' one should prefer before the other, yet he must be very fond of revising, that would revise the Assembly's Catechism, for such an Alteration: Since they are both very true.

### 35. Quest. *What are the Benefits which, in this Life, do accompany, or flow, from Justification, Adoption, and Sanctification?*

*Ans.* The Benefits which, in this Life, do accompany, or flow, from Justification, Adoption,

\* *Ibid.* p. 43. † *ibid.*

and Sanctification, are Assurance of God's Love *i*, Peace of Conscience *k*, Joy in the Holy Ghost *l*, Increase of Grace *m*, and Perseverance therein to the End *n*.

*i* Rom. v. 5. *i* John iii. 14. chap. v. 13, &c. *k* Eph. ii. 13, 14. *l* Rom. xiv. 17. John xvi. 24. *i* John i. 4, &c. *m* Pro. iv. 18. If. xl. 31. chap. xliv. 3, 4. Mal. iv. 2, &c. *n* Rom. viii. 30. John vi. 37--45. chap. x. 27--30. Eph. i. 4--7. *z* Theff. ii. 13. *i* Pet. i. 5, &c.

The Reviser's Answer to the same Question is,

The Benefits which in this Life do accompany, or flow, from Justification, Adoption, and Sanctification, are the special Guidance and Care of Providence *d*, the Guardianship of Angels *e*, Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost *f*, Increase of Grace *g*, and Strength to persevere unto the end *b*.

*d* Rom. viii. 29. *e* Heb. i. 14. *f* Rom. v. 1, 2, 5. *g* Prov. 4--18. *b* *i* Pet. i. 5.

Here he has given us several Additions, and one Alteration. His *Additions*, though great Things in themselves, are *all visibly impertinent*, in this Place. The Question is about the *Benefits*, which *do accompany or flow from Justification, &c.* and consequently, are supposed to be *distinct* from them; so distinct, that the justified, adopted, and sanctified, *may be at sometimes really without them*, as in the case of the Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, and Increase of Grace; or, may *sadly doubt* of them, as of Perseverance: But the Benefits he has added, are *all included in ADOPTION*; and are *each of them*, at all times, the Privilege of *every adopted Son of God*: Nor are they any how distinct from those Privileges, but visibly make up the Number. Many an *adopted Son of God*, may not have *the Assurance of his Love, Peace of Conscience, &c.* but every one of them, are *under the special Guidance and Care of Providence, and the Guardianship of Angels*. If he would therefore have mentioned these, he should have done it, under the Head of Adoption. As for his Alteration, when I read it, and the Proof of it, I could not help thinking, it was made purely for *changing's sake*: Because, the text quoted, *who are kept, by the Power of God, through Faith, unto Salvation*, *i* Pet. i. 5. especially, if you

you take in the Context, is so plain, full, and strong, for the actual Perseverance of the effectually-called, justified, &c. that no Words can be more so. But the Vindicator is, “ for leaving this Matter in general, and indeterminate, as the Reviser did \* ; ” (which I am sure he did not, if we may guess at his Mind, from the Text he quoted ; ) yea, “ and ventures to argue for it, not only from human Authority, but the Word of God. Lo here is something very strange indeed † ! ” But, first of all, he misrepresents our Doctrine, calling it, “ absolute Perseverance ; ” and then, mincing the Matter, proposeth it thus, “ Whether all those that are benefited by effectual Calling, will make use of their Strength so as eventually to persevere unto the end ? ” ‡ We know none that are benefited by effectual Calling, but those that are effectually called, nor can we make Sense of this ; but, if any are, the Question is not about such. As for those that are effectually called, if they were left to themselves to make Use of their Strength, &c. we believe, that not so much as one of them, would ever persevere. The Most High saw this, and consulted better for them, even that they should be kept by his Power, &c. We never talk of absolute Perseverance, in the Sense, I suppose, he means absolute, i. e. That the effectually-called shall persevere, LET THEM LIVE AS THEY LIST DO WHAT THEY WILL ; or, WHETHER THEY WILL OR NO. Far be such Impiety, such Nonsense, from us. No no, our Faith is, That the “ Elect are chosen, both to the Means and to the End ; ” and to the end, through, by, and in the Use of the Means ; and no otherwise : That those whom God calls according to his Purpose, as he does all those whom he calls effectually, shall be actually inclined and enabled, in the Exercise of their Graces and Powers, to hold on, and hold out, to the End : That none of them shall ever BE PERMITTED, to fall TOTAL-  
LY and FINALLY from God : And, that he which hath BEGUN such a good Work in them, will perform, ἐπιτελέσαι, finish it fully, perfect, carry it on, until the Day of Jesus Christ.

Let us then proceed to his Arguments, which are really ridiculous, and leave both himself and his Cause in the lurch.

I. “ It is called in question, or rather opposed, by the whole Body of professing Christians that adhere to the Church of England, in their Manner of Praying at the Burial of the Dead (unless it could be supposed, that there are never any of the Elect, or sanctified that join in it) since they pray in this Manner, suffer us not at our last Hour for any Pains of Death to fall from thee ||.” How would this learned Man have bounded, if the Remarker had any where talk'd so fillily ! But we answer. I. We believe

\* Vind. v. 51. † Vind. p. 47. ‡ Vind. p. 50.

|| P. 50.  
the

the Church of *England* to be a *true Church*, and a very considerable Part, of the Church *reformed* from the horrid Idolatries, and other Corruptions of Popery ; and, that there are many of the *elect and sanctified*, who join in her worship : But are sure, there is no *Pelagianism*, in either her Articles, or Prayers. 2. Where is the Connection between this Petition, and the *Uncertainty* of the Perseverance of the Saints ? Let him shew it, if he can. The only Foundation of such a wretched Argument is, it is needless to pray for what is *in itself certain* ; to pray that God *would not suffer that*, which he is determined *not to suffer*. Answer, (1.) Though the Perseverance of the *Effectually-called, &c.* is, in itself, certain, yet many who are indeed effectually called, &c. may not be certain that they are effectually called, and such as shall persevere ; and surely, this is a very proper Prayer for all those. (2.) Prayer is one great Mean, to be used by the Saints, in order to their Perseverance ; and, in the Use of the Means, they *shall persevere* : But those, who neglect the Means, have no Reason, while they do so, ever to expect to attain the End. (3.) If the *Elect* are never to pray for any Thing, which God has determined to give them ; why truly, they are seldom or never, to pray at all. For he who has determined to give them *Salvation*, has also determined to give them *Grace*, to excite and quicken them to, and in, the Use of *all those* Means that lead to it ; and to keep them by his Power, in the Exercise of all their Graces and Faculties, and in the Use of all Means, *until they receive the End of their Faith*, 1 Pet. i. 9. even the *Salvation of their Souls*. (4.) God's Decrees and Promises, are so far from superceding the Use of Means, that they powerfully excite to, and encourage in them. When God promised, *to add unto Hezekiah's Days fifteen Years*, Isa. xxxviii. 5. it never came into the good King's Head, to dream, that he might *fast all the while* ; and that God would keep him *alive, without eating and drinking* : Or, that he would preserve him by *Miracle* ; and that therefore, he might securely rush into the Fire, or Water, &c. When *Daniel knew, that the seventy Years Captivity were almost expired*, chap. ix. 2---19. he did not ridiculously fancy, that it was needless to plead God's Promise, because he would not surely forget it, &c. So far from it, that this Consideration quickened him ; to be more zealous and importunate in Prayer, for the Performance of it. Though God had given the Apostle *all those that sailed with him*, Acts xxvii. 24. he thought it no way inconsistent with that, to tell them, *except the Shipmen abide in the Ship, ye cannot be saved*, ver. 31. I confess, when I have read our Adversaries Talk about these things, I have often wondered how such Fancies came into their Heads ; how they could object them to us ; or, how they thought their Party could hear, or regard such Nonsense. But, (4.) If the Authority

thority of the Church of *England* is decisive, this Petition visibly destroys his Cause. It is evident from it, That our pious Reformers, were so far from thinking it was left to the Saints, “ *Whether they would make Use of their Strength so as eventually to persevere unto the End,*” that they thought, if the *very best* were thus left to themselves, they *would surely fall from God*: And therefore, they taught *all* of their Communion, to distrust themselves, and *rely wholly upon him for Perseverance*; and to pray, not that he would *give them Strength*, and then leave them to the Trial, *whether they would make Use of their Strength or no*, but that he would undertake for them, and **NOT SUFFER THEM TO FALL FROM HIM**. So that they pray, not only for *Strength* to persevere, but for *actual Perseverance*; and depend upon him *wholly, and solely* for it.

2. “ Perhaps Assurance of God’s Love is not impossible to “ any that are regenerated ; yet St. *Austin*, the great Founder “ of the *Calvinian Scheme*, most strenuously contended, that “ many of the Regenerate might fall away, though none of “ the Elect ever should. \* ” Answer (1.) The *Calvinians* call no Man, *Master*. The principal Things in their Scheme, are found at large, in every Particular of it, in the Old and New Testament ; nor is it possible, one would think, to search them without Prejudice, and with that humble Submission to the Authority of God speaking in them, which is required of all that read them, and not see it. As for the *Perseverance of the Saints*, let any one read our Lord’s own Words, in these few Texts, to pass numberless others, *John vi. 36----44. chap. iii. ver. 16----19. chap. x. 3---6. and ver. 9. and ver. 26 ---29. and chap. xvii. 2. 20, 21, &c. &c.* Let them, I say, read these, and believe them too, and doubt of it if they can. (2.) Though St. *Austin* was one of the happy Instruments to detect, expose, and confute the *Palagian Heresy*, when it first flamed out, and grew rampant ; yet he was not the first of the Fathers, who taught the Substantials of the Scheme, which he calls *Calvinian. Cyprian*, to name no more, in the third Century, went before him in these Points † ; and *Tertullian*, about the End of the second, went before *Cyprian* ‡ ; and I know one, who has collected some Passages out of the Writings of the Antients, long before St. *Ferom*, or St. *Austin*, which, considering Circumstances, are as plainly and strongly for us, as we need desire. Indeed, the Decisions of so many Councils, both provincial and national, (not only in *Africa*, where St. *Austin’s* Interest may be supposed to have been very great, but in *Asia* and *Europe*,) against *Pelagius* when yet alive ; and his scandalous shuffling with the *Diospolitan Fa-*

\* *Ibid. p. 50, 51.*      † *Voff. Hist. Pel. 1. 6. Thes. 8. p. 557.*  
 ‡ *Voff. Hist. Pel. 1. 3. part. 1. Thes. 1. p. 279.*

thers, are, to me, a Demonstration, that he was the Innovator; and that the Doctrines he opposed, were the common Faith of the Churches of Christ, all over the World, long before he was born. (3.) It was very usual, in some of the first Ages, to call *Baptism* Regeneration, and the *baptized* regenerate. This way of speaking, St. Austin every where used, and the Church of *England* seem to have taken it from him: But, it never entered into their, or any Body's Head, that all who are *baptized* should *persevere*. (4.) We deny that any Man, who is *not effectually-called, justified, &c.* can have the Assurance of God's Love. What Kind of Assurance of God's Love can it be, that is not certainly connected with *Perseverance*? Or, did the Vindicator consider what he was saying? (5.) Though St. Austin was of Opinion, that many of the *Non-elect* might be *regenerate*, yet he never thought that *any* of them should be *saved*. He believed, they not only *might*, but *should, finally fall away*, from whatever Grace was given them. (6.) The Question here, is about the *effectually-called, justified, &c.* and there is not one Syllable, in St. Austin's Works, for *their falling away*.

3. He offers three Scripture Texts against us. The first is, *Heb. vi. 4---6.* " In which, says he, it is supposed, of those that were once enlightened, &c. that they *might* fall away," &c. Answer 1. There is not so much as one Syllable about effectual Calling, Justification, &c. either in the Text or Context; and therefore, it is no way to his Purpose. Thousands have been powerfully wrought upon, and variously reformed by the Gospel, such as *Herod*, *Mark vi. 20.* the *stony-ground Hearers*, *Mat. xiii. 20*, &c. and many others have had such supernatural Gifts of the Holy Ghost, as that they could *prophecy*, and *work Miracles*, &c. as *Caiaphas*, *Judas*, *John xi. 49---53.* *Mat. x. 4--8.* and those mentioned, *Mat. vii. 22*, &c. who were never effectually called, justified, &c. But (2.) If this Text had been spoken of *the effectually called, &c.* yet it is not said, *they might fall away*, but only, *if they shall fall away*; and therefore, it can do him no manner of Service. The Words, *they may fall away*, are a Proposition affirming a determinate Truth: But those, *if they shall fall away*, affirm nothing. *Suppositio*, he knows, *nil ponit in esse*. Many *impossible* Things are *supposed*, to illustrate or confirm other Things. In such glorious Passages as, *IF those Ordinances depart from me, then the Seed of Israel also shall cease*, *Jer. 31. 36, 37. chap. xxxiii. 20---26.* *IF you can break my Covenant of the Day, &c.* can any Body imagine, it is supposed, that those Ordinances *might* depart, or that **THEY MIGHT** break his Covenant of the Day? In hypothetical Propositions, the only Thing that is affirmed, is the Connection between the Thing supposed and some other Thing. And yet, (3.) Should we grant, that the

Text speaks of the effectually-called, &c. and that it is supposed they may fall away; yet, even then, it leaves him helpless. For, all that could be inferred, from these Concessions, is, the Possibility of their falling away: But what he was to prove was, That their Perseverance is “uncertain, and that there may be “ Reason enough for leaving this Matter in general, and undeterminate \*.” Now, there is no Connection between these, The Saints MAY fall away; therefore, it is uncertain whether they shall or no. So far from it, that these Propositions, The Saints MAY fall away, The Saints SHALL NOT FALL away, may be both true: And, in fact, were they left to themselves, they would certainly fall away; but God has undertaken they shall not.

His second Text, *Heb. x. 38.* is so far from serving him, that it is visibly against him. Now THE JUST, i. e. the effectually-called, justified, &c. SHALL LIVE BY HIS FAITH: Then surely he SHALL NOT fall away: But if any Man draw back; What then? Why, it is plain enough, he is none of the justified, sanctified, &c. for, if he had, our Apostle assures us, he should have lived by his Faith. The next Verse, *But we*, the Apostle and others, that were effectually called, justified, &c. are not of them who draw back unto Perdition; but of them that believe to the saving of the Soul, makes all plainer. The Apostle John confirms the Reasoning, when speaking of the Apostacy of many, from the Communion and Faith of the Church in his Day: *They went out from us, but they were not of us: For if they had been of us, they WOULD, NO DOUBT, HAVE CONTINUED WITH US: but they went out, that they might be made manifest, that they were not all of us*, *1 John ii. 19.* Seeing then, THE JUST SHALL LIVE by his Faith; if any Man draw back, he is made manifest, that, whatever his Profession, Gifts, Attainments, Name, or Hopes might be, he was never one of the JUST. So that this Text is so far from helping him, that it is a glorious Proof of the actual Perseverance of the Saints. The Wiseman establishes all, *the Path of the JUST is as the shining Light, that shineth more and more unto the perfect Day*, *Prov. iv. 18.* And holy Job was of the same Mind, *THE RIGHTEOUS also SHALL HOLD ON his way, and he that hath clean Hands SHALL be stronger and stronger*, *Job xvii. 9.*

His third Text, *1 Cor. x. 12. wherefore let him that thinketh he standeth, take heed lest he fall*, is as little to his Purpose. It is really strange he should quote it. The Apostle exhorts us to be humble, self-denied, serious, and circumspect; to beware of being lifted up, conceited of our own Abilities or Attainments, secure as if there were no Danger,

\* *Vind.* p. 50, 51.

or indolent as if we had nothing to do ; therefore, the Perseverance of the Saints is uncertain. Is not this now a goodly Argument ! But, I am pretty sure, the *Calvinists* shall never meet with any stronger, more proper, or conclusive, when their Adversaries attack them from the *Scriptures of Truth*. Such Cautions as these, are Means which God blesses to awaken his People to Humility, Distrust of themselves, Watchfulness and Diligence, &c. that so they *may never fall away* ; and, in the right Use of such Means, he *causes them actually to persevere*.

Having demolished all his Arguments, we shall only add a few Considerations, upon this important Point. The Reviser and Vindicator have both told us, in the Assembly's Words, *That Faith in Jesus Christ is a saving Grace* ; but how any Grace can be called **SAVING**, that leaves those who have it *without Salvation*, no Man can shew. The great Promise of the Covenant, I **WILL BE THEIR GOD**, &c. necessarily carries in it, both the eventual *Perseverance*, and the everlasting Happiness of the Souls and Bodies, of all those, to whom *he is a God*. This comfortable Doctrine, is so clearly and frequently found in the Bible, and in such a Variety of the strongest Expressions, that *he who runs may read them*. The Apostles golden Chain of Salvation, [moreover whom he did pre-destinate, them he also CALLED ; and whom he CALLED, them he also JUSTIFIED ; and whom he JUSTIFIED, them he also GLORIFIED, Rom. viii. 30.] has in it, the Strength of a Thousand Arguments. He who breaks one *Link*, breaks the whole *Chain* ! But this can never be done, while God is *faithful and almighty*. In a Word, the Attributes of God, the Covenant between the Father and the Mediator, the Satisfaction and Intercession of Christ, the efficacious Operations of the Holy Spirit, do all confirm this most comfortable Doctrine : So that, while God's Covenant, Promise, and Oath, stand sure ; while Christ has either Grace and Merit to apply, or any Interest with the Father ; while the Holy Spirit *can sanctify*, and establish those that are *effectually-called, justified, &c.* Their actual *Perseverance* stands unshaken ; and shall remain, firmer than the Foundations of the Heavens and of the Earth, in spite of all the impotent and wicked Opposition, of Hell and Men : Nor, *shall any of them ever perish*, till one or more are found, *able to pluck them out of the Hands of the Father and of the Son*, John x. 28, 29.

### 37. Quest. *What Benefits do Believers receive from Christ at Death ?*

*Ans.* The Souls of Believers are at their Death made perfect in Holiness o, do immediately

pass into Glory *p* ; and their Bodies being still united to Christ *q*, do rest in their Graves *r*, till the Resurrection *s*.

*o* Heb. xii. 23. *p* 2 Cor. v. 1---3. Luke xxiii. 43. Phil. i. 23, &c.  
*q* 1 Theff. iv. 14. Rev. xiv. 13. 1 Cor. xv. 18. *r* If. lvii. 2. Job iii. 17, 18. Job xix. 26. Dan. xii. 2, 13. *s* John xi. 24---26.  
*t* Cor. xv. 12---57. 2 Cor. iv. 14. Rev. xx. 12---15, &c.

### 36 Quest. *What Benefits do the Faithful receive from Christ at Death?*

*Answ.* The Souls of the Faithful are at their Death made perfect in Holiness *i*, and do immediately pass into a State of great Felicity *k*, their Bodies resting in their Graves *l*, until the Resurrection *m*.

*i* Heb. xii. 23. *k* Phil. i. 23. *l* 1 Theff. iv. 14. *m* 2 Cor. iv. 14.

Here we have three Alterations, 1. The Word, *Believers*, is changed into “*the Faithful*,” without any Thing like Reason: For, the Assembly so evidently meant, *such Believers* as were *effectually-called*, &c. and had *persevered unto the End*, that no Body could mistake them: But *such*, are all *Faithful*, even in his Sense of the Word; and therefore, there was no manner of Cause for the Change. “It is as *old-fashion'd* as *Believers*.” Granted; but not older. “It was as much used by the *Primitive Christians*\*.” Should this be denied, he would find it hard to prove. But is it as much used by *modern Christians*? If it is not; it is evidently not so proper for a Catechism. After all, this is but trifling: There is another sort of Reason may be given for the Change, which when we hear, I'll undertake to justify the Assembly. 2. The Term, *Glory*, is turned into, “*a State of great Felicity*,” and the Vindicator gives a Reason for it; “when it is applied to the Rewards of good Men, it is constantly used in the Scripture to denote that consummate Felicity, which the Saints will enjoy after the Resurrection †.” Now, supposing this, for it is not worth while to look over every Text, or contest about them; why did not these Men, who pretend to be so much for “*Scriptural Divinity*,” give us a Scripture Word, or Phrase, in the stead of that they discarded? Why might they not have said, “do immediately pass into Paradise, or are immediately with Christ, or present with the

\* *Vind.* p. 51.

† *Ibid.* p. 52.

“*Lord*,”

“ Lord,” which are all Scripture Phrases? Why, if they had ; every Child would have known, That to be *in Paradise*, is to be *in Heaven*; Luke xxiii. 43. 2 Cor. xii. 2, 3. and to be *with Christ*, Phil. i. 23. or *present with the Lord*, 2 Cor. v. 8. is to be in that State, which we commonly call *Glory*. That sweet Expression, “ their Bodies being still united to “ Christ,” is skipt over, as not fit for this Catechism. But why? That there is a real, close, and vital Union, between Christ and his People, which is the great Foundation of their Happiness, cannot be denied. This Union is with, their whole Persons, their *Bodies* as well as their *Souls*: *They are Members of his Body, his Flesh, and his Bones*: Eph. v. 30. **THEIR BODIES ARE THE MEMBERS OF CHRIST:** 1 Cor. vi. 15. The Union between Christ and his Members, shall not, cannot, in any Part of it, be dissolved : Nor shall any of the *true Members*, ever be cut off from his Body. They are said *to sleep in him*, 1 Thess. iv. 14. to intimate, among other Things, that this Union remains with their whole Persons, even *in Death*, as well as *in Sleep*. They shall be raised up, by Virtue of this Union, Rom. viii. 11. They often rejoice in this, That *their vile Bodies*, even when *dead*, are *precious in his Sight*; and are still reckoned Parts of *his Mystical Body*; and, that they shall be raised up by Christ *their Head*, and Saviour. And therefore, if he should sneer at “ these significant Words,” never so long ; he will but so much the more offend against the Generation of his Children.

### 38. Quest. *What Benefits do Believers receive from Christ at the Resurrection?*

*Ans.* At the Resurrection, Believers being raised up in Glory *t*, shall be openly acknowledged, and acquitted in the Day of Judgment *u*, and made perfectly blessed in the full Enjoyment of God *w*, to all Eternity *x*.

*t* 1 Cor. xv. 43. Phil. iii. 21. *u* Mat. x. 32. Rev. iii. 5, &c.  
*w* 1 John iii. 2. Mat. v. 8, &c. *x* John xiv. 3. 1 Thess. iv. 17, &c.

Here also, as in the former, the Reviser has the Words, *the Faithful*, instead of *Believers*, and for the same concealed Reason : But has suffered the rest of the Answer to stand as it was. And thus, we have done with the *Credenda*, *what we are to believe concerning God*. We now go on to the *Agenda*, *the Duties required in a way of Obedience*, which will not detain us so long as the other.

39. Quest. *What is the Duty which God requireth of Man?*

*Ans.* The Duty which God requireth of Man, is Obedience to his revealed Will y.

y Deut. xxviii. 29. Micah vi. 8. Mat. vii. 21, &c.

In the Answer to this Question, the Reviser has dropt the Word, *revealed*; and the Remarker and Vindicator have some Scuffle about it, which, on both sides, is founded on an obvious Mistake. The Assembly use the Terms REVEALED WILL in this Place, only in contra-distinction to the *secret Will* of God; to teach Learners, That the Commands of God, which are, or have been, one way or another, *made known* to us, are *our only Rule*, and not *his Decrees and Purposes*, which are *kept secret* from us, in his own Counsels. If therefore the Reviser had said, “*Obedience to his Laws, or Commands,*” he had cut off all Occasion of Contention; and I, for my Part, should have been pleased with the Alteration.

40. Quest. *What did God at first reveal to Man for the Rule of his Obedience?*

*Ans.* The Rule which God at first revealed to Man for his Obedience, was the moral Law z.

z Rom. ii. 14, 15. Chap. x. 5, &c.

39. Quest. *What is the first and universal Law, which God has given to Man, for the Rule of his Obedience.*

*Ans.* The first and universal Law, which God has given to Man for the Rule of his Obedience, is the Law of Nature, commonly called the moral Law n.

n Rom. ii. 14, 15.

Tho' I have nothing to object to this; yet, since the Assembly's Answer is shorter, and visibly comprehends it all; and their Meaning is the same, as is clear from the Proofs; he must be very fond of revising, who had no better Reasons for doing it. The first Law being *written in the Heart*, and so designed to be transmitted to all Mankind, must needs have been both *universal* and *moral*.

41. Quest. *Where is the moral Law summarily comprehended?*

*Ans.*

*Ans.* The moral Law is summarily comprehended in the Ten Commandments *a*.

*a* Deut. x. 4. Mat. xix. 17, &c.

42. Quest. *What is the Sum of the Ten Commandments?*

*Ans.* The Sum of the Ten Commandments, is, *To love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind; and our Neighbour as ourselves b.*

*b* Mal. xxii. 27---39. Luke x. 27, &c.

43. Quest. *What is the Preface to the Ten Commandments?*

*Ans.* The Preface to the Ten Commandments is in these Words, *I am the Lord thy God, which have brought thee out of the Land of Egypt out of the House of Bondage c.*

*c* Exod. xx. 2. Deut. v. 6.

44. Quest. *What doth the Preface to the Ten Commandments teach us?*

*Ans.* The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God *d*, and Redeemer, therefore we are bound to keep all his Commandments *e*.

*d* Deut. vi. 20---24. chap. iv. 32---40. *e* Luke i. 74. 1 Pet. i. 15---25, &c.

To the same Question the Reviser answers,

*Ans.* It teacheth us, that all they to whom God is related as the Lord their God *w* and Redeemer, are therefore under peculiar Obligations to keep all his Commandments *x*.

*w* Deut. xi. 1. *x* Luke i. 74. 75.

There is, no doubt, this Answer is true ; but, why should it be so much limited, since the Question is, “ What doth it teach us ? ” Why, the Vindicator thinks “ it cannot be justly said of all vicious Persons, who name the Name of Christ, that the Lord is their God and Redeemer, in such a Manner as he was to his antient chosen People \*.” Answer. God has not indeed, in a literal Sense, brought the vicious amongst us out of the Land of *Egypt* : But surely every one of us are bound to believe, That the *true God* is JEHOVAH. Every *baptized Person*, is externally brought under the Covenant of Grace, a better Dispensation of it than the vicious *Jews* were ; and therefore, is equally, if not more related to him as *his God* ; and consequently, is under equal or greater Obligations, to Obedience. Yea, he has, in the Remembrance of many, *redeemed us*, when we were just upon the Brink of a Slavery, ten Thousand Times worse than the *Egyptian Bondage* ; and that in a Way, wherein *his own Hand* was as visible, as it was in *that*. “ Our Author seems to allow, that God is not *thus* related to the *wicked* nor to *Infidels* †.” Infidels never heard of the *Preface to the Ten Commandments* ; and so, are out of the Question ; unless he means our *Apostates* from Christianity ; and, as for them, God is as much related to them, as he was to the *Apostate Israelites*, and they are under the same, or greater Obligations, and shall fare accordingly. As to the *vicious*, among us, who have not renounced their Profession, God is as much their God, as he was of the vicious *Israelites* ; and every individual Catechumen among us, how *wicked* soever he be, may be taught to say, “ THAT GOD IS JEHOVAH, and *his God*, and *Redeemer*,” and that with as much Propriety and Truth, as the vicious among them were taught it. The *Christian Church* are his *chosen People now*, as those were of old. They are *called out of the World*, *delivered from Darkness and Ignorance*, and brought under *federal Obligations*, as well as the *Israelites*. Yea, they are redeemed from the *Yoke of the ceremonial Law*, and the *Terrors and Fears* of that Dispensation : *They are not come unto the Mount that burned with Fire, nor unto Blackness, and Darkness, and Tempest* ; ----But unto Mount Zion, the City of the Living God ; ----To the general Assembly and Church of the First-born, &c. Heb. xii. 18---26. And therefore, are under Obligations inconceivably stronger than theirs. A *wicked Catechumen*, is not indeed redeemed from the Power of Satan, the Guilt of Sin, &c. &c. But no more were the wicked *Israelites*. So that “ he has suggested no sufficient Reason for an Alteration † ; ” and I have suggested several against one. After all, had an over-rigid *Predestination*

\* *Vind.* p. 53.† *Ibid.* p. 53.‡ *Ibid.* p. 53.

rian talkt at this rate, we might have guess'd some Thing or other, that led him into such a Fancy : But, how a strenuous *Universalist*, and *Free-Willer*, should doubt, whether every *Baptized Catechumen* might be taught to say, *That God is the Lord, and his God, and Redeemer*, as well as the *Israelites* of old, I profess I cannot imagine.

**45. Quest. Which is the first Commandment ?**

*Ans.* The first Commandment is, [*Thou shalt have no other Gods before me f.*]

*f Exod. xx. 3, &c.*

**46. Quest. What is required in the first Commandment ?**

*Ans.* The first Commandment requireth us to know *g*, and acknowledge God to be the only true God *h*, and our God *i*, and to worship and glorify him accordingly *k*.

*g i Chron. xxviii. 9, &c. b Jer. x. 10. i Kings xviii. 39.  
i Deut. xxvi. 17. Josh. xxiv. 16---24. k Mat. iv. 10. Deut. x.  
12. Mal. i. 6, &c.*

**47. Quest. What is forbidden in the first Commandment ?**

*Ans.* The first Commandment forbiddeth the denying *l*, or not worshiping *m*, and glorifying the true God, as God *n*, and our God *o*, and the giving that Worship and Glory to any other, which is due to him alone *p*.

*l Psal. xiv. 1. m Rom. i. 20, 21, 23. Josh. xxiv. 27. Psal.  
lxxxii. 11. n Rom. i. 22---25. o Deut. iv. 14---25. p i Sam.  
vii. 3. Luke iv. 8. Is. xlvi. 8. Chap. xlvi. 11, &c.*

**48. Quest. What are we especially taught by the Words, [before me] in the first Commandment ?**

*Ans.* These Words [*before me*] in the first Commandment, teach us, That God, who seeth all

'Things *q*, taketh notice of *r*, and is much displeased with, the Sin of having any other God *s*.

*q* Prov. xv. 3. Heb. iv. 13, &c. *r* Ezek. viii. 5--18. *s* Psal. xliv. 20, 21. Psal. lxxviii. 55--65, &c.

**49. Quest. Which is the second Commandment ?**

*Ans.* The second Commandment is, [Thou shalt not make unto thee any graven Image, or any Likeness of any Thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under under the Earth. Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing Mercy unto Thousands of them that love me, and keep my Commandments *t*.]

*t* Exod. xx. 4--6, &c.

**50. Quest. What is required in the second Commandment ?**

*Ans.* The second Commandment requireth the receiving *u*, observing, and keeping pure and entire *w*, all such religious Worship and Ordinances, as God hath appointed in his Word *x*.

*u* Deut. vi. 6. *w* Chap. xxxii. 46, &c. Chap. xii. 32. *x* Mat. xxviii. 20. Acts ii. 42, &c.

**51. Quest. What is forbidden in the second Commandment ?**

*Ans.* The second Commandment forbiddeth the worshipping of God by Images *y*, or any other way, not appointed in his Word *z*.

*y* Deut. iv. 15--25. Exod. xxxii. 5--8. Col. ii. 18, &c. 1 John. v. 21. *z* Matth. xv. 9. Jer. xix. 5. Deut. xii. 31, 32, &c.

*52. Quest. What are the Reasons annexed to the second Commandment ?*

*Ans.* The Reasons annexed to the second Commandment, are, God's Sovereignty over us *a*, his Propriety in us *b*, and the Zeal he hath to his own Worship *c*.

*a* Psal. xlvi. 2--6. Psal. c. 3, &c. Psal. lxxv. 5, 11. Deut. xxxii. 6, &c. *c* Exod. xxxiv. 13, 14, &c.

*53. Quest. Which is the third Commandment ?*

*Ans.* The third Commandment is, [Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain *d*.]

*d* Exod. xx. 7.

*54. Quest. What is required in the third Commandment ?*

*Ans.* The third Commandment requireth the holy and reverend Use of God's Names *e*, Titles *f*, Attributes *g*, Ordinances *h*, Word *i*, and Works *k*.

*e* Deut. xxviii. 58. Mat. vi. 9, &c. *f* Psal. lxxviii. 4. Rev. xv. 3, 4, &c. *g* 1 Tim. i. 17. Chap. vi. 15, 16, &c. *h* Psal. lxxxix. 7. Mal. i. 11, 14, &c. *i* Psal. cxxxviii. 1, 2. Prov. xiii. 13. *k* Job xxxvi. 24. Psal. xxviii. 5.

*55. Quest. What is forbidden in the third Commandment ?*

*Ans.* The third Commandment forbiddeth all profaning *l*, or abusing of any Thing, whereby God makes himself known *m*.

*l* Mal. i. 6, 7, 8--12. Lev. xix. 12. Chap. xxi. 22, 23. Heb. x. 29, &c. *m* Mal. iii. 1, 4. Matth. v. 34--39. 1 Cor. xi. 22, &c.

Tho' this Answer is so very plain, that one can hardly mistake it; and so full and comprehensive, that nothing can be

more so ; yet the Reviser has added these Words, “ *rash and false swearing*, ” I humbly conceive very needlessly. Surely *rash*, and much more *false swearing*, is a *profaning*, and *abusing*, of *some Name, or Thing*, whereby God makes Himself known. Or, if he would add two particular Sins forbidden in this Commandment ; why was he not as particular, in naming the contrary Duties required in it ? Or, why might he not have added some other Particulars, as *Blasphemy, Cursing, Swearing by the Creatures, &c.* which are great Sins, and which Men are, alas ! very apt to run into ? Why did he not as expressly mention, “ *the principal Thing or Things*, “ *and that which is most immediately forbidden in the other Commands*, ” as well as in this. If the Reader would see a clear, and full Enumeration, of the *particular Duties required*, and of the *particular Sins forbidden*, in every One of the Ten Commandments, let him turn to the Assembly’s *Larger Catechism*, where he will find the very best, in so narrow a Compass, the World over saw. “ But, the Vindicator knows several good Judges who thought that it was perfectly right to insert *rash and false Swearing* in this particular Manner, as it appears to be the *principal Thing*, ” tho’ I thought *rash and false Swearing* had been *two Things* ! “ and that which is *most immediately forbidden* in this Commandment \*. That *rash and false Swearing* are forbidden in this Commandment, cannot be denied ; but, that they, or either of them, are *most immediately forbidden*, I conceive to be a Mistake. I rather think, That the *needless, irreverent, irreligious, or customary* mentioning, any of the *Holy Names of the most High*, is *most immediately forbidden* ; and that it was so, to be a Guard against the more wicked, and daring Prophanations of them. Every one must see, That, if the *lare mentioning*, of any of God’s Names, without Cause, without Reverence, without Thought, without Fear, be a Sin, for which he *will not hold us guiltless* : *Blasphemy, Perjury, Cursing Men causelessly, &c.* must needs be very heinous Provocations. The Letter of the Commandment, IN VAIN, is clear for me. The Reason annexed, especially with the Assembly’s Explication, which the Reviser has continued, very much confirms it. *False Swearing*, is an Iniquity, *punishable by every good Magistrate* ; and has been punished, as one of the greatest Crimes, among all Nations : But the *common, irreverent, and irreligious Use*, of *some Names of the Most High*, and of *some Things*, whereby he makes himself known, is not so. That therefore God might preserve that *awful Respect and Fear*, which is due to *his Holy Name* ; deter his People, even from all *customary, needless, and irreverent mentioning*

it, and keep them from trifling with Things sacred ; has he given us this Commandment, in this Manner, and with such a dreadful Threatning, as may strike a Terror into all that read or hear it.

*56. Quest. What is the Reason annexed to the third Commandment ?*

*Ans.* The Reason annexed to the Third Commandment is, that however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment *n.*

*n* Deut. xxviii. 58. Jer. vii. 9. Zech. v. 4. Mal. ii. 2, &c.

*57. Quest. Which is the Fourth Commandment ?*

*Ans.* The Fourth Commandment is, [Remember the Sabbath Day to keep it Holy : six Days shalt thou labour, and do all thy Work : but the seventh Day is the Sabbath of the Lord thy God : in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattle, nor thy Stranger that is within thy Gates : for in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the Sabbath Day, and hallowed it o.]

*o* Exod. xx. 8---11.

Upon this Commandment, I beg leave to offer a few Thoughts, some more general, and some more particularly relating to the *perpetual Obligation* of it.

It is the longest of all the Ten ; and therefore surely, not in the least inconsiderable. Whereas all the other Commandments, are expressed wholly affirmatively or negatively, This is expressed partly in the Affirmative, *Remember the Sabbath Day,---six Days shalt thou labour,---and partly in a negative Manner, In it thou shalt not do any Work, &c.* That we may know what we are to do, and what to forbear on that Day ; and that we are not only to *keep* the Lord's Sabbath, but to *keep it holy*. It is the only Commandment which has such a solemn Introduction, **R E M E M B E R** ; and that to intimate, That

That as we are naturally apt, to be unmindful of it ; so it is of the greatest Importance, to the Glory of God, our own Welfare, and the real Advantage of our Neighbour, that we conscientiously observe it ; and that, tho' all the other Commandments are to be carefully *remembred*, yet THIS in a more particular, and especial Manner. It seems to be more peculiarly directed to *Masters of Families*, that they might betimes TEACH their Children this Commandment, and OBLIGE them, their Servants, and all that sojourn, or dwell under their Roof, to the religious Remembrance of it. Notwithstanding this, there is a very particular Rehearsal of all Sorts of Persons, Young and Old, Male and Female, Bond and Free ; that so, the Negligence of Masters, might be no Excuse to any within their Gates, to forget, or profane this Day. It has more Reasons annexed, than any of the other Commandments ; almost as many, as all the rest put together. And many have thought, That it's being placed, as it were, in the Middle, between the Two Tables, seemed to imply, That the religious Observation of it, will have a very happy Effect ; and both excite us to, and fit us for, the Performance of all the other nine Commands.----

That this Commandment is moral, and of perpetual Obligation, as to the Substance of it, binding all Men, To keep holy unto the Lord, ONE DAY IN SEVEN, appears, to me, many Ways undeniable. It was given to our first Parents, in the Estate of Innocence ; Gen. ii. 1---3. and consequently, long before any of the Shadows, or Ceremonies of the Law ; or indeed, before there was any room for them : And if they, in their first State, had need of this holy Day, much more have we. Some Remembrance of it was kept up, far and near, in the Heathen World, for many Ages ; whence we may gather, That it was religiously observed by the Church in the Ante-diluvian State, and transmitted by Noah, and his Sons, to their Posterity. The Words of it are, But the seventh Day is, not SHALL BE the Sabbath ; and therefore, it was known and kept by the Israelites, before the giving of the Law at Mount Sinai. It is placed in the moral Law, as One of the Ten Commandments, or Ten Words ; and, if it is wholly laid aside as Ceremonial, there will remain but Nine. It was written, Exod. xxiv. 12. Chap. xxxi. 18. Deut. iv. 13, &c. amongst the rest, with the Finger of God, which no Law was, but the moral only. It was written upon the Tables of Stone, to denote its Continuance, and perpetual Obligation. The great Numbers of Passages in the Old Testament, requiring the perpetual Observation of the Sabbath, and that in the strongest Terms ; especially, such as those, Ezek. xliv. 24. Ch. xlvi. 17. and Chap. xlvi. 3. which are generally thought to refer to Gospel Times, have such Weight in them, as may

may well put this Matter out of all Doubt. Nor are we to forget the manifold Promises, of all Sorts, which are made to those, who *religiously remember the Sabbath Day*; nor the various dreadful Threatnings, against the Profaners of it: not to mention, That Thousands, even in later Ages, who have brought themselves to an untimely End, have acknowledged, that their not *remembering the fourth Commandment*, was the first, and one of the chief Occasions of their Ruin. The Words, *and rested the seventh Day*; wherefore the Lord blessed, it is not said the **SEVENTH**, but **THE SABBATH DAY**, seem plainly to insinuate the *Change of the Day*, but the *unalterable Obligation* of hallowing a *Sabbath*. It is as much the Duty of *Christians*, to worship God in a *publick Manner*; they have as much need of a *fixed Day*; their Duty requires *as much Time*, and that it should *as often recur*, as under the Law; and their Obligations to *Personal, Family, National Holiness*, are greater than the *Israelites* were under: All which plead strongly, for the *Morality* of this Command. The Apostle to the *Hebrews* seems plain, Ch. iv. 4---10. for another *Sabbath*, or *Day of Rest*, besides, or in the Place of, the Sabbath of the *Jews*. And the whole Christian Church, in the first Ages, tho' they scrupulously abstained from the Word *Sabbath*, that they might not seem to symbolize with the *Jews*; and, tho' none of them observed the *Seventh-Day Sabbath*; yet they unanimously pleaded for the *Christian-Sabbath*, of which, their universal Practice, every where, is an evident Proof. What confirms all, is that Passage, *Pray ye that your Flight be not on the Sabbath Day*, Mat. xxiv. 20. Our Lord was there teaching his Disciples *in private*, ver. 3. He is speaking of the Destruction of *Jerusalem*, and of his People's flying from thence. He knew the *Seventh-Day-Sabbath* was to cease, and be abolished, at his Resurrection. We cannot think he would say any Thing, to countenance the Superstition of the *Jews*, in adhering to the Old Sabbath; or that might raise any Scruples in his Disciples, as to the Lawfulness of flying on *that Day*: And yet, he speaks of a *Sabbath* that should then be kept; and hints, it would be grievous to his People, to be obliged to fly on *that Day*, because it would interrupt the *sacred Work* of it: Whence it is plain, That a *Sabbath* was to be *solemnized*, after the *Abolition* of the *Jewish Sabbath*; and, by Consequence, That *this Commandment is of perpetual Obligation*.

We need not deny, That the Sabbath is called a *Sign*, Exod. xxxi. 13. and Ezek. xx. 12. and a *Shadow of Good Things to come*, Col. ii. 16, 17. But it will not follow that this Command was wholly, and as to the Substance of it, *ceremonial*. We do not plead, or think, That *the keeping holy to God, ONE DAY IN SEVEN*, either now is, or ever was, in the

the strictest, and highest Sense, *Moral*; as if it were founded in the NATURE OF GOD, or of THINGS: Or, as if the *Most High* might not have freely required one Day in six, or only one in ten; and the like: Or, as if it were, in all Cases, absolutely indispensable, now that he has fixed one in seven: But, that it is agreeable to the Nature of Things, and, upon many Accounts, proper to be made a standing, or perpetual Law. It is in the highest Sense moral, that we worship God, and that in publick Societies; and, considering all Circumstances, it was fit and proper, that one Day in seven should be hallowed for that Purpose. God saw that one in four or five, would have been too many, considering the Necessities of our Bodies; and that One only, in Ten or Twelve, would have been too few for the Necessities of our Souls. We ourselves must own the Equity of this, as well as his Goodness, in consulting so well for us. Since then, this will be the Case while this World continues, as it has been ever since it began, the Obligation we are under, of sanctifying one Day in seven, must needs be perpetual. But now; The Original, the End, the Obligation to, and the Manner of sanctifying the Sabbath, being almost utterly forgotten among the Heathen; the solemn enjoining it upon the Israelites, and their Religious Observance of it, might well be called A SIGN between GOD and THEM, (which is more than could then be said, in the Case of any other People or Nation,) without any Impeachment of its perpetual Obligation. And I, for my Part, see no great Solecism in saying, That the keeping the CHRISTIAN Sabbath, is A SIGN BETWEEN GOD and US, throughout our Generations; Exod. xxxi. 12. that we may know, that he is the Lord that doth sanctify us; chiefly on that Day. And, as for the Sabbath's being a Shadow of good Things to come, since the Commandment was given, before it had any such Use; let that, which is not of the Substance of the Command, be laid aside, and let the Commandment itself remain, requiring us to keep holy unto the Lord, ONE DAY IN SEVEN, for the Weekly Sabbath.

And, even as to this, I see no Error in saying, That, as the Jewish Sabbath, with its Ceremonial, Typical Worship, might be called a SHADOW, of the Christian Sabbath, and of good Things then to come, i. e. of the more pure, and spiritual Worship, and of the more plentiful Communications of Light, Life, Rest, Peace, Liberty, Love, &c. on that Day: So the Christian Sabbath, with the good Things now come, i. e. the more copious Effusion of the Spirit of Adoption, &c. upon the Church in New Testament Times, may be called a SHADOW, of good Things YET to come, when the Church Triumphant, shall enjoy an Everlasting Sabbath in Heaven.

**58. Quest.** *What is required in the Fourth Commandment?*

*Ans.* The Fourth Commandment requireth the keeping Holy to God, such fit Times as he hath appointed in his Word *p*; expressly, one whole Day in seven, to be a Holy Sabbath to Himself *q*.

*p* Exod. xxiii. 14--18. Lev. xix. 2. and 30. Ch. xxvi. 2, &c.  
*q* Deut. v. 12, 13, &c.

**59. Quest.** *Which Day of the seven hath God appointed to be the weekly Sabbath?*

*Ans.* From the Beginning of the World to the Resurrection of Christ, God hath appointed the seventh Day of the Week to be the weekly Sabbath *r*: and, the first Day of the Week, ever since, to continue to the End of the World, which is the Christian Sabbath *s*.

*r* Gen. ii. 2, 3. Deut. v. 14. *s* Mark ii. 28. John xx. 19.  
*f* Acts xx. 7. *t* Cor. xvi. 1, 2. Col. ii. 16. Rev. i. 10, &c.

To the same Question the Reviser answers,

From the Beginning of the World God appointed the seventh Day of the Week to be the weekly Sabbath *b*, but all ritual Appointments concerning this Matter being, under the Authority of Christ *c*, abolished in the Gospel *d*, the first Day of the Week is, from our Lord's Resurrection *e*, to be religiously observed as a Day of Rest and Worship to the End of the World *f*.

*b* Gen. ii. 3. *c* Mark ii. 28. *d* Col. ii. 16. *e* Mark xvi. 9.  
*f* Acts xx. 7. *t* Cor. xvi. 1, 2. Rev. i. 10.

I do not know, whether the setting apart *the seventh Day*, to be the weekly Sabbath, was a *ritual Appointment*. It was certainly free and arbitrary, *which Day of the seven* it should be; and therefore, whatever Day was constitute, it might be changed at Pleasure: But, every *positive Law*, was not a *ritual Appointment*. However, If the *Seventh-Day-Sabbath* was, at first, a *ritual Appointment*, it must have been a *Rite of*

the Covenant of Works, for that Day was instituted in Paradise ; and therefore, must have fallen of Course, when that Covenant was broken : But, even according to him, it continued, from the Beginning of the World, to the Resurrection of Christ ; and consequently, was not a Rite of that Covenant. If it was made any how, a *ritual Appointment*, under the *Covenant of Grace* ; since its being a *ritual Appointment*, was only accessary and accidental, it might have had its full Accomplishment and End in Christ, and so might have been abolished, in as far, as it was a *ritual Appointment*, and yet the Day have remained for the weekly Sabbath ; i. e. the adventitious Use, which was not of the Substance of the Command, might have been laid aside, and yet the Command itself might have continued, in its full Force. And so, for ought I see, this Part of the Answer, is to very little Purpose. That *this ritual Appointment*, as he calls it, was abolished, he tells us ; and, by what Authority : But, when he adds, “ The first Day of the Week is, from our Lord’s Resurrection, to be religiously observed, &c.” He does not appear to me, to be so express and full, in mentioning the Authority for it, as he should be. The Assembly tell us plainly, *That God hath appointed the first Day of the Week, &c.* And why might not he have been as plain ? Nothing can be a Duty, which God hath not, one way, or another, commanded : Nor can any Thing be a Sin, which he has not forbidden. *All Duties, and all Sins, are referable to one, or other, of the Ten Commandments.* If therefore, God has required the religious Observation of the *Lord’s Day*, it must be referred to *this Commandment* ; and consequently, this Commandment is *moral*, and we are under as strong Obligations to *Remember the first Day of the Week to keep it Holy*, as the *Israelites were to remember the seventh* ; excepting only, in some peculiar Things proper to the Dispensation they were under. Let the Reviser acknowledge the *Morality* of the Fourth Command, as to the *Substance* of it, and what could not be *ritual*, and I have done. If he will not, we must tell him, the wretched *Socinians* will, for very Shame, talk almost as speciously for the Observation of the *Lord’s Day*, as he has done ; and yet utterly deny the *Morality of the Fourth Commandment* \*. By what Commandment then, of the *moral Law*, are we required to observe the *first Day* ? What Obligations are we under to this Duty ?

That the *Seventh-Day-Sabbath* was changed into *the first Day*, by the Divine Appointment, seems many Ways clear. The Apostle, I conceive, plainly enough intimates, the Abolition of the *Jewish Sabbath*, Col. ii. 16, 17. The very

\* Cat. Rat. c. 1. Q. 69: Volk. l. 4. c. 14, &c.

Words of the Fourth Commandment, as we have hinted, seem clearly to look that way. The first Christian Converts, among the *Gentiles*, every where observed a weekly *Sabbath*; whence, it is plain, they universally believed the *Morality*, and perpetual Obligation of this Command. They every where observed the *first Day*, for the weekly Sabbath; as is known to all. They can't be supposed to have done this of themselves, and without the Knowledge, yea and Approval, if not Example, and Command of the Apostles: For, they would never have lost the *seventh Part of their Time*, from their lawful Employments, had not they been obliged in Duty and Conscience; and *any Day of the seven was equal to them*. The Apostles would never have connived at, or permitted, and much less any how encouraged any such Thing, had they not known it was the Will of God. They might have learnt his Will, either by the Command, or the Practice of Christ, or the Inspiration of the Holy Ghost; and very probably they had all the Three. After his Resurrection, Our Lord met often with his Disciples, *on that Day*, John xx. 19, 26, &c. and surely there was some sufficient Reason for, or Design in this; some more than ordinary Cause, for the mentioning the *very Day*, so often, and so particularly. On the *First Day*, was the Day of *Pentecost*. *On the First Day of the Week*, the Churches met together, for all the Acts of Publick Worship, *Acts xx. 7*. The Apostle's Command relating to this, seems to put it out of all Doubt, see *1 Cor. xvi. 2*. We hear of a Day, by way of Distinction, called the *Lord's Day*, *Rev. i. 10*. and are sure the Primitive Church called the *First Day* by that Name: Now, what Account can be given for this Epithet; but, That *that Day* was, in a peculiar Manner, dedicated and appropriated to his Service? The Reason, which the Church of Christ hath, in all Ages, given for the Change of the Day, from the *Seventh Day to the First*, appears very probable, *viz.* That as *God rested on the Seventh Day from his Work of Creation*, and therefore appointed it for the *weekly Day of Rest*; it seems to be equally, if not more requisite, That the Day on which our Saviour rose from the Dead, *rested from all his Sufferings*, triumph'd over all his Enemies, and finished the Work of Redemption, should be now set apart, for the *weekly Sabbath*. Especially, if we Remember, That *He, who created all Things, HUMBLED HIMSELF, AND BECAME OBEDIENT UNTO DEATH*: And therefore, as in Remembrance of *his First Rest*, he hallowed the *Seventh*, there is a Congruity in it, That in Remembrance of *his Resurrection*, &c. he should appoint the *First Day of the Week*, to be the *weekly Sabbath*, even till the Commencement of the *Eternal Sabbath*. His *lying in the Grave*, during the *Jewish Sabbath*,

was a sort of *burying it*; and *his rising* on the *First Day*, a *hallowing* it. Should it be ask'd, Why was not this Change more particularly, and expressly mentioned, in the New Testament? We answer, The Apostles Practice, every where, was a sufficient Intimation of it: The Thing was never contested among the *Gentile-Christians*: The Tenderness they shew'd to the *Jewish Converts*, induced them to say as little of it, as might be: But, the Proofs we have offered may abundantly satisfy us, *That the Day was changed by the Divine Appointment*; and that the *whole Church* well knew it. I think, I have good Reason also to add, That our Lord's Words in the above-quoted Text, *Pray that your Flight be not on the Sabbath Day*, was a sufficient Warrant for our pious Ancestors, the old Puritans, calling the *Lord's-Day*, THE SABBATH-DAY: That therefore, it is not a *Judaizing* to do so: And, That those, who, out of Contention, affect to call it *SUNDAY*, and much more those, who make it no more than a *Festival*, are to be blamed.

#### 60. Quest. How IS the Sabbath to be sanctified?

*Ans.* The Sabbath is to be sanctified, by an holy Resting all that Day *t*, even from such worldly Employments and Recreations, as are lawful on other Days *u*, and spending the whole Time in the publick and private Exercises of God's Worship *w*, except so much as is to be taken up in the Works of Necessity and Mercy *x*.

*t* Exod. xx. 8---11. Chap. xxiii. 12, &c. *u* Exod. xxxiv. 21. Lev. xxiii. 3. Neh. xiii. 15---23. If. lviii. 13. *w* Acts xx. 7. Chap. xiii. 44. Isa. lxvi. 23, &c. *x* Mat. xii. 1---12. Luke xiii. 15, &c. Chap. xiv. 3---6. John v. 8---18, &c.

Here the Assembly teach us, how the CHRISTIAN SABBATH IS to be sanctified, very rationally judging, That, if there is a *Christian Sabbath*, as we have proved there is, it is to be as religiously observed, by a *holy resting*, &c. as the *Jewish Sabbath* of old was; excepting only in some Circumstances commanded by *Moses*, which, tho' suited to that Dispensation, were not observed by the Patriarchs, nor required in the Fourth Commandment itself. But the Reviser, very religiously, proposes the Question thus; “What was the Scripture “Method of sanctifying the Sabbath?” To which he replies, “The Scripture Method of sanctifying the Sabbath, was “by

" by a holy resting," and so on, in the Words of the Assembly. And when it was objected, " That this confines the Scripture Method, ----- to the Old Testament Sabbath ; and seems to hint that nothing said in the Fourth Commandment itself --- is of any Obligation under the New Testament, &c." The Vindicator rejoins, \* " Was it reasonable to extend the Answer any farther than the Proofs would direct ? I fancy not. Now as all the Texts referred the Old Testament Sabbath, &c," which is neither true, nor to the Purpose. In the Assembly's *Shorter Catechism*, which I have before me, the Text, *Acts xx. 7.* expressly mentions *the first Day of the Week*, which was not the Old Testament Sabbath. Another Proof they have is, *Isa. lxvi. 23. And it shall come to pass, that from one new Moon to another, and from ONE SABBATH to another, shall ALL FLESH come to worship before me, saith the LORD.* Now, tho' this runs in Old Testament Language, it does not, cannot refer, to the Old Testament Sabbath, but to the Days of the Gospel : For, not only do all the Circumstances of the Context lead to this Sense, but it was then, and only then, that ALL FLESH should come and worship before God. And had we no more to prove the Morality of the Fourth Commandment ; and that the Christian Church, were to keep a Sabbath holy unto the Lord, even to the End of the World ; this alone will bear the Weight of it, against all the Opposition that can be made to it : So that it is plain, the Assembly had good Reason for what they have said, and that the Vindicator is entirely mistaken. " But the Reviser has no way opposed, all that can justly be drawn by Analogy, and Equality of Reasoning, from the old Constitution, that may help to direct in religiously observing the Lord's Day." How ! He has no way opposed it ! no, nor proposed it neither. What RULE have we, in this Matter, but the Fourth Commandment ? And how came he to be so superficial, and general, upon this important Head ? I shall therefore refer it to all impartial Persons, to say, whether his Manner of proposing this Question, could answer any End, if it was not to insinuate, *That THAT METHOD of sanctifying the Sabbath was over, and did not oblige us ; that the Fourth Commandment, was not of perpetual Obligation ; and that we had but little or nothing to do with it.* Let them also judge, whether " by the new Catechism, Children may be trained up to a just Sense of divine Obligations and Directions, for a due Regard to the Lord's Day, according to the Scripture : † " And whether he might not have better skipt over this, and the Two next

\* Rem. p. 39.

† Vind. p. 55.

‡ Ibid.

Questions ; since, according to him, they seem to refer only to the Old Testament Sabbath ?

But, " if it is not reasonable, to extend this, (and consequently any) Answer, farther than the Proofs will direct ; " How came the Reviser to say, \* " That in Consequence of " the Fall, Men were born with less perfect Constitutions " than Adam was created with, were more strongly inclined " to Evil, as also less able and disposed to Good ; when the " only Proof referred to, (*who can bring a clean Thing out of an unclean ?*) " neither implies, that Adam's Constitution was imperfect ; nor, that he was, *any how, inclined to Evil* ; but palpably leads us to think, That Man is *now, by Nature, unclean, and no way able or disposed to any Good.* What Proof did he bring for God's creating other Worlds, before the six Days Works ; for Christ's redeeming every individual Man ? &c. &c. Withal, if it is not reasonable, to extend any Answer, farther than the Proofs will direct ; it must needs be reasonable, to extend them as far as they do direct ; and very unreasonable not to do it. Why then, did he make no mention of Faith, or the Righteousness of Christ, &c. in answer to the Question, *What is Justification ?* when the Proofs † he refers to, expressly mention both ? Why was he for leaving the Perseverance of the effectually-called, uncertain ; when the Text referred to, so plainly proves their certain actual Perseverance ? And several other like Questions might be proposed. " I fancy, that, by his own Rule, these will leave " him justly obnoxious to Censure. ‡ "

However, since he cannot justify the Reviser, he'll join his Friend and himself to good Company, and have a Gird at Calvin, " for his Latitudinarian Notions about the Observation of the Lord's Day, &c. || " *Out of thine own Mouth will I condemn thee !* Are Calvin's Notions more Latitudinarian than his own ? Let him shew it, if he can ? And, when he does, we shall tell him, we follow no Man, no not Calvin, who was one of the greatest of Men, any farther than, we think, they or he followed the Lord Jesus Christ, the only Prophet of his Church.

#### 61. Quest. *What is forbidden in the fourth Commandment ?*

*Ansf.* The Fourth Commandment forbiddeth the Omission, or careless Performance of the Duties required y, and the profaning the Day by Idle-

\* Rev. p. 9. † Ibid. p. 13. ‡ Kind. p. 35. || Ibid.

ness, or doing that which is in itself sinful *a*, or by unnecessary Thoughts, Words, or Works, about worldly Employments or Recreations *a*.

*y* Ezek. xxii. 26. Amos viii. 5. Mal. i. 13, &c. *z* Acts xx. 7, 9. Ezek. xxiii. 38, &c. *a* Jer. xvii. 21---23. Isa. lviii. 13, &c.

## 62. Quest. *What are the Reasons annexed to the Fourth Commandment?*

*Ans.* The Reasons annexed to the Fourth Commandment are, God's allowing us six Days of the Week for our own Employments *b*, his challenging a special Propriety in the Seventh *c*, his own Example *d*, and his blessing the Sabbath-Day *e*.

*b* Exod. xxxi. 13--18. Ch. xx. 9. *c* Lev. xxiii. 3. *d* Exod. xx. 11. *e* Gen. ii. 2, 3, &c.

Before we proceed, it may not be improper, for the clearer Understanding of what has, or may be said, relating the *Ten Commandments*, to propose, very briefly, the RULES to be observed, in opening, and inculcating them. They are,

1. The *Moral Law* is **PERFECT**; *every way perfect*: Psal. xix. 7---9. And therefore, it forbids *all Evil*, and requires *all Good*. Every Duty is, one way or another, commanded, and every Sin, one way or another, forbidden in it.

2. The *Law* is **SPIRITUAL**, reaching the *whole Man*; the Soul as well as the Body; the State, the Frame, the Heart, the first Motions, as well as the Words and Actions: The *whole inward*, as well as the *whole outward* Man, is subject to it.

3. It not only obliges the *whole Man*, Soul and Body; but the *whole Man WHOLLY*; binding the whole Soul, with all its Powers and Faculties, and the whole Body with all its Members; and that, *for ever*.

4. The Words of the *Ten Commandments* are exceedingly comprehensive; and more, inconceivably more, is commanded and forbidden, in every Commandment, than is expressed. Thus, in every Commandment, wherein any *Duty* is required, the *contrary Sin* is forbidden; and, in every Commandment, in which any *Sin* is forbidden, the *contrary Duty* is commanded: Whatever the Law forbiddeth or commandeth in *one Kind*, it commandeth or forbiddeth *all of the same Kind*, and

and all Degrees of it ; with all Things of the like sort : Whatsoever it commandeth or forbiddeth, it commandeth or forbiddeth all the Causes thereof, all the Means for bringing it to pass, and all the Occasions of, or Furtherances to it. Hence the Psalmist cried out, *I have seen an End of all Perfection ; but THY COMMANDMENT IS EXCEEDING BROAD,* Psal. cxix. 96.

5. The Beginning and the End, the Substance, *the ALL,* of every Commandment, is LOVE. The SUM of all the Ten, is LOVE.

### 63. Quest. Which is the Fifth Commandment ?

*Ans.* The Fifth Commandment is, [Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee) f.]

f Exod. xx. 12. Eph. vi. 1---3, &c.

### 64. Quest. What is required in the Fifth Commandment ?

*Ans.* The Fifth Commandment requireth the preserving the Honour, and performing the Duties, belonging to every one in their several Places and Relations, as Superiors *g*, Inferiors *h*, or Equals *i*.

*g* Eph. v. 21, 22. *h* Col. iii. 18---25. Ch. iv. 1. *i* Pet. ii. 17, 18. Tit. ii. 1---11. *i* Rom. xii. 10. Ch. xiii. 7, 8, &c.

The Reviser gives it thus,

The Fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to our natural Parents *r*, and (by Parity of Reason) to every one in their several Places and Relations *s*, as Superiors *t*, Inferiors *u*, or Equals *w*.

*r* Eph. vi. 1. *s* Eph. v. 21. *t* ver. 22. *u* Pet. ii. 17, 18.  
*u* Col. i. 4. *w* Rom. xii. 10.

Tho' this Addition hath nothing in it, but what is true ; yet, it seems wholly needless. If the Command requires "the preserving the Honour, and performing the Duties belonging to every one, &c." Surely, the Honour and Duties

ties belonging to *our natural Parents*, are not only required, but expressly, and in the first Place, required. Or, if he would needs insert such an Addition here, why did he not insert some such like, among the Duties required in the other Commands? There are some Things chiefly required, in each of the other Commands, as well as this; but he has mention'd none of them. If the special Scope of any of the Commands, is carefully adverted to, we may easily perceive the *principal Duties* required in it, and *Sins forbidden* by it. Now the direct, the chief Scope of this, is, to preserve THAT, ORDER, which God and Nature have established in the World, without which, there can be no *Peace*, nor *Love*, no nor *Safety*, among Men: And, for this End, to require us, to treat *every Man*, as respectfully and dutifully, as we would have him treat us, were he in our Case, and we in his. If this is adverted to, we must own, That though *our Fathers* and *Mothers*, and they only, are literally mentioned, yet the Duties which Subjects owe to their lawful Princes, and Servants to their Masters, and Orphans to those that take Care of them, and the like, are as necessarily required in the Fifth Commandment, as the Duties we owe to our *natural Parents*. So that, whatever he means, "by Parity of Reason," the Duties which belong to *every one*, in their several Places and Relations, are as undeniably and necessarily required, in this Commandment; as those, which belong to *our natural Parents*.

### 65. Quest. *What is forbidden in the fifth Commandment?*

*Ans.* The fifth Commandment forbiddeth the neglecting of, or doing any Thing against, the Honour and Duty which belongeth to every one, in their several Places and Relations *k*.

*k* Deut. xxvii. 16. Rom. xiii. 1---9. Eph. vi. 1---10. Col. iii. 18---25, &c.

### 66. Quest. *What is the Reason annexed to the fifth Commandment?*

*Ans.* The Reason annexed to the fifth Commandment is, a Promise of long Life and Prosperity (as far as it shall serve for God's Glory, and their own Good) to all such as keep the Commandment *l*.

*l* Exod. xx. 12. Eph. vi. 1---3, &c.

lest the Vindicator should apprehend, that these Words,  
*That thy Days may be long upon the Land which the Lord thy  
 God giveth thee,* "cannot be justly said to or of us, in  
 "such a Manner as they were to God's antient chosen People,"  
 as he did, without any just Reason, in another Case: Let it be  
 remembered, That the Apostle to the *Ephesians*, after this  
 Precept, *Honour thy Father and Mother, adds, which is the first  
 Commandment with Promise, That it may be well with thee, and  
 that thou mayest live long on the Earth,* Eph. vi. 2, 3. So that  
 it seems the Promise of *long Life*, &c. is made to us, as well  
 as THEM.

**67. Quest. Which is the sixth Commandment?**

*Ans.* The sixth Commandment is, [Thou shalt  
 not kill m.]

*m Exod. xx. 13.*

**68. Quest. What is required in the sixth Com-  
 mandment?**

*Ans.* The sixth Commandment requireth all  
 lawful Endeavours to preserve our own Life *n*,  
 and the Life of others *o*.

*n Mat. x. 23. Eph. v. 28, 29. o Job xxix. 13. Psal. lxxxii.  
 3, 4. 1 Kings xviii. 4. Mat. ii. 13, &c.*

**69. Quest. What is forbidden in the sixth Com-  
 mandment?**

*Ans.* The sixth Commandment forbiddeth the  
 taking away of our own Life *p*, or the Life of  
 our Neighbour unjustly *q*, or whatsoever tendeth  
 thereunto *r*.

*p Acts xvi. 28. q Gen. ix. 6. Exod. xxi. 12--15. r Exod.  
 xxi. 18, 22, 28--36. Eccl. vii. 17. 1 Jo. iii. 15.*

**70. Quest. Which is the seventh Commandment?**

*Ans.* The seventh Commandment is, [Thou  
 shalt not commit Adultery *s*.]

*s Exod. xx. 14.*

**71. Quest.**

**71. Quest.** *What is required in the seventh Commandment?*

*Ans.* The seventh Commandment requireth the Preservation of our own *t*, and our Neighbours Chastity *u*, in Heart *w*, Speech *x*, and Behaviour *y*.

*t* Thes. iv. 4. *u* Cor. vi. 15---19, &c. *w* Cor. vii. 2---5. *u* Eph. v. 11, 12, &c. Col. iii. 5. *u* Pet. ii. 11, &c. *w* Eph. iv. 29. *x* chap. v. 4, &c. *y* 1 Pet. iii. 2, &c.

**72. Quest.** *What is forbidden in the seventh Commandment?*

*Ans.* The seventh Commandment forbiddeth all unchaste Thoughts, Words, and Actions.

Prov. vi. 25. Mat. v. 28, &c. Eph. v. 4. Col. iii. 8, &c.  
Rom. xiii. 13. Eph. v. 3, &c.

**73. Quest.** *Which is the eighth Commandment?*

*Ans.* The eighth Commandment is, [ *Thou shalt not steal z.* ]

*z* Exod. xx. 15.

**74. Quest.** *What is required in the eighth Commandment?*

*Ans.* The eighth Commandment requireth the lawful procuring and furthering the Wealth, and outward Estate, of ourselves *a*, and others *b*.

*a* Prov. x. 5. Chap. xxvii. 23. Rom. xii. 17. Eph. iv. 28, &c. *b* Exod. xxiii. 4---6. Deut. xxii. 1---3. Luke vi. 27. 1 Cor. x. 24. Phil. ii. 4, &c.

**75. Quest.** *What is forbidden in the eighth Commandment?*

*Ans.* The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our

own, or our Neighbours Wealth and outward Estate c.

c Prov. xix. 15. chap. xx. 13. chap. xxiii. 20, 21. chap. xxviii. 19. Job xx. 19. Prov. xxi. 6, 7, Zech. vii. 10. 1 Tim. v. 8. James i. 27, &c.

76. Quest. *Which is the ninth Commandment?*

*Ans.* The ninth Commandment is, [Thou shalt not bear false Witness against thy Neighbour d.]

d Exod. xx. 16.

77. Quest. *What is required in the ninth Commandment?*

*Ans.* The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man e, and of our own and our Neighbours good Name f, especially in Witness-bearing g.

e Psal. xv. 2---4. Zech. viii. 16. Eph. iv. 25, &c. f Job xxvii. 5, &c. Psal. ci. 5. Prov. x. 18. 3 John 12, &c. Prov. vi. 17, 19. g chap. xiv. 5, 25, &c.

78. Quest. *What is forbidden in the ninth Commandment?*

*Ans.* The ninth Commandment forbiddeth whatsoever is prejudicial to Truth h, or injurious to our own i, or our Neighbours good Name k.

h Exod. xxiii. 1. Lev. xix. 16. Prov. xii. 19, &c. i Phil. ii. 15. 1 Tim. v. 4. 1 Pet. ii. 12. k Tit. iii. 2. James iv. 11. 1 Pet. ii. 1, &c.

79. Quest. *Which is the tenth Commandment?*

*Ans.* The tenth Commandment is, [Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's l.]

l Exod. xx. 17

80. Quest.

80. Quest. *What is required in the tenth Commandment?*

*Ans.* The tenth Commandment requireth full Contentment with our own Condition *m*, with a right and charitable Frame of Spirit toward our Neighbour, and all that is his *n*.

*m* Phil. iv. 11, 12. 1 Tim. vi. 6. Heb. xiii. 5, &c. *n* Job xxxi. 29. Psal. xxxv. 13--15. Prov. xxiv. 17. Rom. xii. 10--15. 1 Cor. xiii. 3--7. 1 Tim. i. 5, &c.

81. Quest. *What is forbidden in the tenth Commandment?*

*Ans.* The tenth Commandment forbiddeth all Discontentment with our own Estate *o*, envying or grieving at the Good of our Neighbour *p*, and all inordinate Motions and Affections to any Thing that is his *q*.

*o* 1 Kings xxi. 4. Esth. v. 13. 1 Cor. x. 10. *p* Psal. xxxvii. 1. 1 Cor. xiii. 4. Gal. v. 26. James iii. 14, &c. *q* Deut v. 21. Rom. vii. 7. chap. xiii. 9, 10, &c.

Our Author, I suppose, will allow, that whatever this Command requires is our *Duty*, and whatever it forbids is *SIN*: but to that Quest. *What is Sin?* The Answer was, "Sin is any voluntary Want of Conformity to the Law of God;" let me therefore ask him, and every Man in the World; Whether there may not be *some Defect of this full Contentment with our own Condition*, &c. *Some Discontentment with our own Estate*, and *some, yea many, inordinate Motions and Affections*, to *some Things* of our Neighbours, which preceed *all Choice*, and *all actual Consent* of the Will; and consequently, are not, in his Sense, *voluntary*? If there are, as every Man must know there are; then the Assembly were in the right, when they said, "Sin is ANY WANT of Conformity to the "Law of God;" whether it be strictly VOLUNTARY, or not. Indeed, the principal Scope of this Command is, to be a *Guard upon the Heart*; to shew, That God requires of us *perfect Love*, as to himself so to our Neighbour, &c. an *absolute Contentment with, and under, all his providential Dispensations*, &c. and, That he forbids the *very first Stirrings, Motions, Inclinations*, which are inconsistent with these, even though they surprize us, and preceded not only *our deliberate Choice*, but *all Consent* of the Will; yea, and though many of

of them, in this corrupt State, are *unavoidable*. This Command has been called, *vinculum Legis*, THE BOND OF THE WHOLE LAW; and it seems to have been added, more clearly and fully to explain, *that spiritual Obedience* which God requires. The other Commands forbid, not only the actual Transgressions themselves, but all Occasions and Temptations to them, and *all Thoughts* of committing them: But this forbids the *first corrupt Motions*, the *first Stirrings* of SIN in the Soul, Rom. vii. 7---24. even though they should die, before they are *fully conceived*, James i. 15. or formed into Thought, &c. ----- Oh what an humbling Consideration is this! Oh the *desperate Wickedness of the Heart of Man!* How miserable are they, who neither see nor feel their own Corruption? What a Delusion are those under, who dream, That *our evil Thoughts*, at least the *first inordinate Motions* of our Hearts, pass for nought! Oh what absolute Necessity is there, for *renewing Grace*! Blessed, blessed be God, for *that Blood which cleanseth his People from all Sin!* 1 John i. 7. *If thou, Lord, shouldst mark Iniquities! O Lord, who shall stand?* Psal. cxxx. 3. *Enter not into Judgment with thy Servants: For in thy Sight shall no Man living be justified.* Thanks be to God for Jesus Christ, in whom we have *Redemption through his Blood*.

Having done with the Ten Commandments, the Reviser proposes a Question of *his own*, which we may well wonder how it came into his Head; and yet, the Vindicator will needs, as usual, trifle about that too.

81. Quest. *What good Reason can be given why the Duties we owe to ourselves are not expressly mentioned in any of the ten Commandments?*

*Ansf.* There was no need of expressly mentioning the Duties we owe to ourselves in any of the ten Commandments; because they are implied, and virtually enjoined, in those Precepts concerning our Behaviour towards God and our Neighbour *e*; inasmuch as the Neglect of these Duties will unfit us for the Service of our Maker *f*, and dispose us to be injurious to Men *g*.

*e* Mat. xxii. 37---40. *f* 2 Tim. iii. 4. Rom. viii. 8. James iv. 1. Prov. xxxi. 4, 5.

When I read this, I could hardly believe my own Eyes. Ha! thought I, we need nor be surprized, that the Man, who durst propose *such a Question*, thought it was necessary to R E V I S E the Assembly's Catechism. What room was there for it, after he had inserted what they have said, upon each of the Commands? The sixth Commandment requireth, *all lawful Endeavours*

*Endeavours to preserve OUR OWN LIFE*: The seventh, *The Preservation of OUR OWN CHASTITY*: The eighth, *The lawful procuring and furthering OUR OWN WEALTH, &c.* In all which, they give the Preference to the *Duties we owe to ourselves*, as being, in the *first Place*, and principally required. Indeed, there is not so much as *one single Duty*, which we owe either to God, ourselves, or our Neighbour, EXPRESSLY MENTIONED in any of the ten Commandments, excepting only in the fourth and fifth. And, in the fourth, the Duty we owe to ourselves, even *To rest after six Days Labour, &c.* seems as expressly mentioned as it well could be. There is not, I say, so much as *one single Duty*, EXPRESSLY MENTIONED, in *any one* of the Ten Commandments, save only in these Two! All the rest are *Negative*, EXPRESSLY MENTIONING *some Sin*; but *not a Syllable*, of *any Duty*. Now, should I take it in my Head to ask; What good Reason can be given, Why not so much as one of the Duties, which we owe either to God, ourselves, or our Neighbour, (excepting only those that relate to the *sanctifying of the Sabbath*, and those we owe to our Fathers and Mothers) is expressly mentioned, in *any* of the ten Commandments? I am afraid all the World would think, " That none, but a Mad-man, could have ask'd so wild a Question."

But, if the Question is ridiculous, the Answer is more so. For, (1.) Whereas it runs, " because they are implied, ——; " *inasmuch as the Neglect of these Duties, &c.*" I would ask the Meaning; and desire, he would shew me the Propriety of this Way of Speaking. I would also know, 1. Whether they are not *immediately, and necessarily implied*; or only, in " as *much as the Neglect of them will unfit us, &c.*" 2. Are they not *ALL* of them, as EXPRESSLY MENTIONED, as *ANY* of the Duties we owe to God, or our Neighbour; saving only in the two above-mentioned Exceptions? 3. Are the *Duties we owe to our Neighbour*, any otherwise taught us, in the ten Commandments, than as they are *implied* in the *Sins* forbidden in them? 4. Does not the same Command, in which it is *implied*, That we should use all lawful Endeavours to *preserve the Life of others*, imply also, yea chiefly, and in the first Place, that we should use them to *preserve our own*; and so of the rest? (2.) The Words, " *inasmuch as the Neglect of these Duties will unfit us, &c.*" are so far, one would think, from being a Reason, That it was needless to mention them EXPRESSLY; that on the contrary, if any such Thing had been needful, they seem to be a strong Reason, for their being *VERY EXPRESSLY mentioned*. The End, the Substance, of all the Commandments, is *LOVE*; and surely, the lawful *Love of ourselves*, is as *immediately required*, as the *Love of our Neighbour*. The Sum of the second Table runs thus, *Thou shalt love*

*love thy Neighbour AS THY SELF.* The Love then that we owe to ourselves, as it is the Standard of our Love to our Neighbour, so it is in the first Place required; because, those that do not love themselves as the Law directs, come not up to, do not observe the Standard; and consequently, cannot possibly *love their Neighbours*, as they are commanded. It is needless to spend any more Time in examining, either this strange Answer, or the Proofs brought to support it, some of which seem to be very far fetched, &c. let the Reader look back to the Rules of Explication, and the Assemblies Answers on each of the Commands, and he will be able to judge of our Author's extraordinary Supplement to their Catechism.

But, lest he should take a Fancy to propose it the other way; What good Reason can be given, why THE SINS which we commit AGAINST OURSELVES, are not EXPRESSLY MENTIONED in any of the ten Commandments? We must tell him, They are as expressly mentioned, as THE SINS which we commit against our Neighbour. The sixth Commandment does not run, *Thou shalt not kill thy Neighbour*; but simply, *Thou shalt not kill:* If not thy Neighbour, much less thyself. The seventh cannot be transgressed, in the Letter of it, and hardly any other way, but by a Sin against ourselves. The eighth forbiddeth us, sinfully, to squander away what is our own, as well as to take, by Violence, or Fraud, what is not our own. The ninth relates to the Government of the Tongue, and forbids us to lie to, or deceive ourselves, &c. as well as our Neighbours. The tenth Commandment respecting chiefly, if not only, the Frame, and Motions of our Hearts, doth no way relate to our Neighbour, but at second hand, as our Lusts may prove, or end in his Prejudice. In a Word, Sobriety, Meekness, Temperance, Chastity, Frugality, Contentment, &c. are as necessarily required in the second Table, as Murder, Adultery, Stealing, &c. are forbidden in it; and the same Law that forbids us to say, or do, any Thing obscene, immodest, injurious, &c. &c. to or of our Neighbour, does equally, yea, and in the first Place, forbid us to say, or do, any such Thing, to, of, against, or by ourselves.

## 82. Quest. Is any Man able perfectly to keep the Commandments of God?

*Ans.* No mere Man, since the fall, is able, in this Life, perfectly to keep the Commandments of God *r*, but doth daily break them, in Thoughts, Word *t*, and Deed *u*.

*r* 1 Kings viii. 46. Eccl. vii. 20. Gal. v. 17. 1 John i. 8, &c.

*s* Gen vi. 5. chap. viii. 21. Prov. xx. 9. *t* James iii. 2--8. *u* Job ix. 2, 3. Psal. xix. 11. Psal. xl. 12. 1 John v. 9, &c.

The only Alteration here is, “ doth daily break one or other of them, in Thought, Word, or Deed.” Now, tho’ he seems, in this, to have given up the Pelagian IMPÉCCABILITY; yet is he for making as little of it, as he well can. He will not say, “ doth daily break them, but only, one or other of them ;” nor must it be, in Thought, Word, and Deed ; but or Deed. The Vindicator is of the same Mind, and, as his Custom is, when he has little to say, grows angry. But surely they have forgotten, That every *Imagination of the Thoughts of Man’s Heart was only evil continually*, Gen. vi. 5. That the Heart is deceitful above all Things, &c. Jer. xvii. 9. That in us, that is, in our Flesh, dwells no good Thing, Rom. vii. 18. That the Carnal Mind is ENMITY against God, &c. &c. Chap. viii. 7. That the Tree must be made good, before the Fruit can be good, &c. They have forgotten, That the Law requires perfect Obedience, Mat. v. 48. and curses every one that CONTINUETH NOT, &c. Gal. iii. 10. That it requires the whole Man to be wholly and continually holy : That if there is any Failure, either in the Matter, Manner, Principle, or End of our Actions, this is SIN ; and a great many other Things formerly hinted. Yea, as for the Renewed, and Sanctified, our Authors can’t but know, That even they are but renewed in Part ; that the Flesh lusteth against the Spirit ; that Sin dwelleth, even in them, Rom. vii. 17. that this Sin will be naturally stirring and moving, Rom. vii. 23. that none of their Actions, even the best, are perfectly good ; that all their Righteousnesses are as filthy Rags, Isa. lxiv. 6. that the Principle of Action in them, being still, in some Measure, corrupted, every one of their Actions must be, in less or more, defiled ; that the Law is transgressed by Omissions, as well as Commissions ; that there are numberless inordinate Motions and Affections, in the holiest Man upon Earth ; that the very best cannot understand their Errors, Psal. xix. 11. that there are such Things as Sins of Ignorance, see Lev. iv. so that the very best of Men may, yea, do often Sin, and not know it ; and that, even for such Sins, Sacrifices were of old to be offered ; That every idle Word that Men shall speak, they shall give Account thereof in the Day of Judgment, Mat. xii. 36. and a great many other Considerations might be added. As all the Motions and Actions of a Nature, or Agent, perfectly holy, continuing in that State, are naturally, yea necessarily holy : So all the Motions and Actions of an imperfect Nature, or Agent, are naturally imperfect, in some Degree or other, according to the Imperfection of it ; and all the Motions, Appetites, Tastes, and Actions of a sinful, impure, corrupt NATURE, or AGENT, continuing so, do naturally partake of the Sinfulness, are tainted with the Impurity, and have some Measure of the Corruption of the vitiated Agent cleaving

cleaving to them ; in Proportion to the Nature of the Motion or Action, and the Impurity and Sinfulness of the Agent. As is the Principle, so is the Act ; as is the Nature, so are the Motions ; as is the Fountain, so are the Streams ! These are self-evident. From all which it is plain, That the Sanctified never do, nor can do, *any one Thing perfectly holy* ; that therefore, in every Action, they fall short of the perfect Obedience required in the Law ; and that there is something amiss, something wanting, something *evil*, in their very best Actions : But *every Failure, every Defect, every Evil*, exposes to the Curse of the Law, and therefore is Sin ; and by Consequence, the Assembly's Answer, how affecting soever, is perfectly agreeable to Truth. They have forgotten, that the End of the Commandment is LOVE ; and that whatever falls short of perfect Love to God and Man, is SIN. That if God will contend with the very best of Men, they cannot answer him one of a Thousand, Job ix. 3, &c. From all which, and a great deal more might have been added, it is clear, That the Assembly have said no more, in this Answer, than sad Truth. But Pelagian Pride cannot bear this ! It would humble them too much, force them to be too much obliged to Christ, and make them ashamed of their Scheme ! " The Reviser seems " to be shy of speaking worse by Mankind than he can " prove \*." A strange Shyness ! The Scriptures have represented the Sinfulness of Mankind, in the strongest Manner, and set it in the clearest, fullest Light, and that, in a great many Passages, and in a great Variety of the most emphatic Phrases, the more effectually and deeply to convince us all of it. See Rom. iii. 10---18, &c. 1 John v. 9, &c. But Pelagianizers are shy of speaking with the Scriptures ! And indeed, when the Word of God is most plain and particular, they commonly affect, to be most reserved and general ! The Assembly are far from saying, " That the People of God do " daily offend deliberately, and allow themselves in it ; " very few, even of the worst of Men, do so : " Or, that " they daily shew themselves to be wilfully, deliberately, and " allowedly wicked ? † " God forbid. This is indeed impossible. But they believed, That the very best of their Thoughts, Words, and Deeds, were, one way or another, imperfect, and tainted ; and therefore, fell short of what the Law requires ; and consequently, are Breaches of it. Far be it from me to suggest, That Works done in Faith, and by the Assistance of the Spirit, are not GOOD WORKS : All I am pleading is, that they are not PERFECTLY GOOD. I know, There is NO CONDEMNATION, to them that are in Christ Jesus, Rom. viii. 1. All I contend for is, That their BEST

\* Vind. p. 47.

† Ibid.

ACTIONS have something in them, which, according to the *Striētness* and *Purity* of the Law of God, is DAMNABLE : But their Sins are all forgiven, their Persons are accepted, and their *good Works*, are *pleasing to God, through Jesus Christ*, notwithstanding all their Imperfections. Thanks be to God for imputed Righteousness, cleansing Blood, sanctifying Grace, and our being accepted on the Beloved, notwithstanding our numberless Sins and Infirmitiess.

**83. Quest. Are all Transgressions of the Law equally heinous ?**

*Ans.* Some Sins in themselves *w*, and by Reason of several Aggravations *x*, are more heinous in the Sight of God than others *y*.

*w* Psal. li. 19. Isa. i. 18, &c. *x* Exod. xxxii. 7--11. Numb. xiv. 22. 1 Kings xi. 1--11, &c. Jer. xliv. 4. *y* John xix. 11, &c.

**84. Quest. What doth every Sin deserve ?**

*Ans.* Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come *z*.

*z* Rom. vi. 23. chap. vii. 24. Gal. iii. 10, &c.

Here, the Reviser drops the Word, *every*, both in the Question and Answer ; and when it was objected, among other Things, "That it left Room for the Popish Doctrine of *venial Sins*," the Vindicator turns himself several Ways, but will not, after all, acknowledge, That **E V E R Y S I N** *deserves God's Wrath and Curse*. Surely, if he thought it, it would not have hurt him to have said so. He can be very free at other Times. It is fit that all should know the Demerit of *every Sin* : Nor are they Friends to Sinners, that mince this Matter. His Pretext, "That the Reviser's wording it so, makes this Question and Answer of a Piece with the next, where the Assembly do not repeat the Word *every*, &c." is really so silly, that nothing can be more so. After they had said, *Every Sin deserves God's Wrath*, it would have been not only needless, but ridiculous, to have expressed themselves any otherwise, in the next Question and Answer, than they have done. But, to put an End to this Trifling, let all of us remember the dreadful Sanction of the Law ; **C U R S E D I S E V E R Y O N E**, whoever he be, **T H A T C O N T I N U E T H NOT**, not only *that Transgesseth*, but any how omits, or falls

falls short of *any Thing* it demands ; IN ALL THINGS THAT ARE WRITTEN IN THE BOOK OF THE LAW, not only *some Things*, but *all Things*, even the least ; not only that are expressly mention'd in the *Ten Commandments*, but that are written any where in the Book of the Law ; TO DO THEM, not only to know and remember, but to *do them* ; not only *not to do* what it forbids, but to *do* what it commands, and as it commands ; and all this, not for a Season only, but for ever, *that CONTINUETH not in all Things to do them.* Whence it is as plain, as Words can make it, That the Law requires *perfect, personal, and perpetual Obedience, and CURSES EVERY ONE THAT FAILS IN THE LEAST.*

**85. Quest.** *What doth God require of us, that we may escape his Wrath and Curse, due to us for Sin?*

**Ans.** To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ *a*, Repentance unto Life *b*, with the diligent Use of all the outward Means, whereby Christ communicateth to us the Benefits of Redemption *c*.

*a* Mark xvi. 16. John iii. 16--18. Acts xvi. 31, &c. *b* Acts ii. 38. chap. iii. 19. chap. xx. 21, &c. *c* Mat. vii. 13--15. Prov. viii. 32, 33. Isa. lv. 3, &c.

We may here, by the way, observe, as we have hinted above, That, tho' the Assembly had nothing of *our Duty*, and little of the *Means* we are called to use for our Salvation, when they were treating of *what we are to believe concerning God*, and when they would have been very impertinently brought in ; yet they were far from forgetting, and urging them, in their proper Place.

**86. Quest.** *What is Faith in Jesus Christ?*

**Ans.** Faith in Jesus Christ is a saving Grace *d*, whereby we receive *e*, and rest upon him alone for Salvation *f*, as he is offered to us in the Gospel *g*.

*d* Eph. ii. 8. Phil. i. 29. Heb. x. 39, &c. *e* John i. 12. Mat. xi. 28. Eph. i. 13. John iii. 36. *f* Acts iv. 12. Phil. iii. 9. *g* Isa. xxxiii. 22. Heb. v. 9, &c.

In this Answer, which, it seems, the Reviser was ashamed to alter, the Assembly profess, That JESUS CHRIST is the *special Object* of *saving Faith*: That *this Faith* is a GRACE; and therefore *freely given*, gratuitously bestowed upon, and *powerfully wrought in them* that have it; *not for Works of Righteousness which they have done*: That it is a SAVING GRACE; and therefore will not leave those to whom it is given, *short of Salvation*: That, by it, Believers RECEIVE CHRIST; not only his Word, by assenting to his Promises, &c. but HIMSELF, his Merit, Righteousness, Fullness, even all that is in him: That, by it, they REST UPON HIM; cleaving to, abiding in, depending upon, and deriving every Thing from him: UPON HIM ALONE; and not, in any Degree, upon their own Works, or Merits; and much less, on the Indulgences, Satisfactions, and Merits of other Men like themselves: *They rest upon HIM ALONE FOR SALVATION*, every Thing implied in that Word; and therefore, as they believe in Him for *Justification*, so for their *Wisdom, Sanctification, and complete Redemption*; as they rest upon him for Grace in this Life, so for Glory hereafter: As HE IS OFFERED TO US IN THE GOSPEL; i. e. in all his Offices, as OUR PROPHET, PRIEST, and KING; in all his Relations, as Husband, Friend, Shepherd, &c. submitting to his Commands, and acquiescing in his Disposals of us, as well as receiving his Promises and Grace. How many subtle and dangerous Errors of Pelagians, Papists, Socinians, Legalists of all Sorts, Antinomians, and Quakers, are young People here guarded against! How consistent is this with the Scriptures of Truth, the Confessions of the Reformed Churches, and with the other Parts of the Catechism! But, how well it agrees with the Revisal, I must leave our Author to shew.

### 87. Quest. *What is Repentance unto Life?*

*Ans.* Repentance unto Life is a saving Grace *a*, whereby a Sinner out of a true Sense of his Sin *b*, and Apprehension of the Mercy of God in Christ *c*, doth with Grief and Hatred of his Sin *d*, turn from it unto God *e*, with full Purpose of, and Endeavour after new Obedience *f*.

*a* Acts xi. 18. chap. v. 31, &c. *b* Acts ii. 37, 38. Zech. xii. 10, &c. *c* Acts iii. 19. Jer. iii. 22. Hos. vi. 1---3. Joel ii. 12---14, &c. *d* Jer. xxxi. 18, 19. Hos. xiv. 8. Ezek. xxxvi. 31, &c. *e* Jer. iv. 1. Hos. xiv. 1. *f* Mat. iii. 8. Hos. xiv. 2, 3. Acts xxvi. 20. 2 Cor. vii. 11, &c.

Since the Reviser has left us this also untouched, let us observe, That *Repentance unto Life*, is A GRACE ; and therefore, freely given without any Merit or Works of our own : That it is A SAVING GRACE ; and therefore, all that have it shall be saved ; and indeed, it could not truly be called *Repentance unto Life*, if it were not so : That it implies in it, a THOROUGH CHANGE, of Heart and Life : And, to wave many others, That there can be no *Repentance unto Life*, without AN APPREHENSION OF THE MERCY OF GOD IN CHRIST ; and therefore, those that never, one way or another, heard of him, cannot have this *Repentance* : But, the Light of Nature, mere unassisted Reason, never did, never could, give any manner of Account, of either his Person, or Offices ; and therefore, is not sufficient to teach us *Repentance unto Life*. And, by Consequence, the Word of God is not only a sufficient, and the Principal, but THE ONLY RULE to direct us, how we may glorify and enjoy him for ever ; and that, by the Reviser's and Vindicator's own Concession. We therefore hope, they will change their Answer to the second Question, how dearly soever they loved it.

Let us also take Notice, by the way, That since our Authors have granted, That *Faith in Jesus Christ, and Repentance unto Life*, are each of them, A SAVING GRACE, and consequently gratuitously bestowed upon, and wrought upon us by God ; and since it is granted, on all Hands, That this *Faith in Jesus Christ, and Repentance unto Life*, are DUTIES required of us ; Duties so absolutely necessary, that we cannot be saved without them ; these Things will evidently follow,

1. That THOSE GREAT DUTIES, commonly called THE CONDITIONS of the Covenant, are also THE PRINCIPAL PROMISES of it.
2. That therefore, it is no Inconsistency, in this Case, for God to require THAT of his People, WHICH he has absolutely promised to give them, and actually works in them.
3. That therefore, his working in them BOTH TO BELIEVE AND REPENT, and that of his own good Pleasure, is not only not aversive of, THEIR WORKING OUT their own Salvation, but absolutely prerequisite to it.
4. That therefore, God's WORKING the whole Work in them, as the first Cause, and their working the whole Work as second Causes, are very consistent. Where he works effectually in them, he causes them to work WITH, and UNDER HIMSELF.

88. Quest. What are the outward Means whereby Christ communicateth to us the Benefits of Redemption ?

*Ans.*

*Ans.* The outward and ordinary Means, whereby Christ communicateth to us the Benefits of Redemption, are his Ordinances *g*, especially the Word *b*, Sacraments *i*, and Prayer *k*, all which are made effectual to the Elect for Salvation *l*.

*g* Mal. xxviii. 18---20. *b* Mat. xiii. 3---24. Luke xxiv. 47. Acts ii. 15---37. *i* Acts ii. 38---43. chap. xvi. 14, 15. *k* Acts viii. 22. Col. i. 3---5, &c. *l* Acts ii. 47. chap. xiii. 48, &c.

The Reviser has given the last Line thus, “all which are made effectual for Salvation to the well disposed and sincere.” And is this Scriptural Divinity too? Pray, where shall we find it? His Proof, *Luke* viii. 15. proves nothing we deny. No doubt, God’s *Chosen* are MADE well disposed and sincere: Nor are any of the Means of Grace, made effectual, for their Salvation, till they are so. But, since he allows these Means are made effectual. And he cannot deny that God has chosen a particular Number, to Eternal Life; why might he not have taken some Notice of this? But, so great an Aversion he seems to have to the Words *Elected*, and *Elect*, that we never meet with them, in all his Catechism, even tho’ some of Mr. *Baxter*’s Works are full of them! \* “Here’s nothing said against them.” But, since they occur every where in the New Testament, why has he not said something of, and for them? That the adult *Elect* are, in God’s Time and Way, MADE well disposed and sincere, is our constant Opinion: But are any others, ever so well disposed and sincere, as that the Ordinances are made effectual for their Salvation? We should be glad, that the Men who are for “a Scriptural Divinity,” would prove this from Scripture. If they are; Who makes them to differ from others? What have they, that they have not received? *I Cor.* iv. 7. If any † “keep the Word in honest and good Hearts;” How come they by them? The Hearts of Men are, naturally, deceitful above all Things, *Jer.* xvii. 9. How come some then, to have those good Hearts, which others have not? Are the Ordinances made effectual to all, who are, at any Time, well disposed and sincere, or to some of them only? The Word is, no doubt, made “a Means to make the Heart honest and good: ||” But, who makes it effectual to some, when it is not so to others, who were before as well disposed and sincere as they? Let them speak out. This is a Matter of too much Importance to be stifled. If they think, That they themselves MAKE it effectual, and MAKE THEMSELVES to differ; or, that they themselves

\* *Vind.* p. 58.

† *Ibid.*

|| *Ibid.*

MAKE THEIR OWN HEARTS good and honest ; let them tell it plainly, and prove it too. It is a Matter of too great Moment to be hid, or only hinted, as if they were afraid of it ; if true : And to be, any how, insinuated ; if false. " Perhaps, the Reviser was against saying only [That outward Means ---- are made effectual to the Elect] lest those that doubted of their being elected, should be discouraged from Reading, Praying, and other Duties. \* " But, what Reason have those, who are so well disposed, to doubt of their Election ? How come they, or any other, to begin with Election ? Their Duty is plainly revealed ; let them beg Grace, to incline and enable them for that : And, when they shall make their Calling sure, they may, they shall also, make their Election sure, 2 Pet. i. 10. But, I am pretty well satisfied, That concealing the Doctrines of Election, and special Grace, never did, nor ever will, encourage any Man, to the Practice of any Evangelical Duty : And that this Notion, that Men may believe and repent, when they have a Mind ; at least, may have Grace to incline and enable them to do so, whenever they please, will, and that very naturally, tempt them to delay those great Duties, even to the last ; which cannot fail, of being very hazardous ; and, in the Opinion of these Men, rendring their Salvation, within a Hair's Breadth at least, of being quite desperate, if not altogether impossible.

### 89. Quest. How is the Word made effectual to Salvation ?

*Ans.* The Spirit of God maketh the Reading, but especially the Preaching of the Word *m*, an effectual Means of convincing, and converting Sinners *n*, and of Building them up in Holiness *o*, and Comfort *p*, thro' Faith unto Salvation *q*.

*m* Neh. viii. 8. Acts viii. 30---39. *n* Cor. iii. 7. *o* Cor. xiv. 24, 25. *n* Psal. xix. 7---10. *o* Acts xxvi. 18. *p* Eph. iv. 11, 12. *q* Acts xx. 32. Tit. ii. 12, &c. *p* Acts 9. 31. Rom. xv. 4. *o* Thess. ii. 6, &c. *q* Rom. i. 16. *n* Cor. i. 18.

Here the Reviser has dropt the Word, especially ; and when the Remarker objected, " That by so doing, the Ordinance of Preaching is put upon a Level with the bare reading of the Word, as if the Influence of the Spirit to all the Purposes of Salvation, were as much to be expected in the one, as in the other. And that this is not very friendly to pub-

" like Worship, nor to the express Institution of *Preaching* " the Gospel." The Vindicator, with his usual Veracity, replies, as if he had been displeased, \* " that the inspired Word " of God was made equal with the Sermons of uninspired, " weak, and fallible Men." If he means *equal in Authority*; neither the Assembly, nor the Remarker, make them *equal*. *Reading* and *Preaching* are both, according to them, *Means*, which the Spirit makes *effectual*, for the Purposes mentioned; but they think, that *Preaching the Word*, is commonly made *more effectual* for those happy Ends, than *bare Reading* it: And the Texts quoted, the *Nature* and *Design* of the Institution of *Preaching*, and the *Experience* of the *Saints*, in all Ages, confirm, and put it beyond all rational Doubt. Withal, the *Word preached*, and the *Word read*, is the same *infallible Word*, even tho' fallible Men are the Preachers. Those that *preach not the Word*, but their own Fancies, Errors, or Blafphemies, never did, nor can do *any Good*, by so doing. They are the Enemies of Christ, and the Destroyers of the Souls of Men. " But he does not think that our Lord was unfriendly, either to the Ministry, to the Apostolical Order, but " swift to hear, James i. 19. nor yet to publick Worship, " by saying, *Search the Scriptures*, John v. 39." Very true. But, Is it not possible, to *search the Scriptures*, IN and BY *hearing the Word*, as well as *reading it*? Are the Labours, of a serious, diligent, godly Minister, no Help towards *searching the Scriptures*? Or, is it likely, that the greatest Part of Christians, should so easily, so successfully search; or so clearly, so thoroughly *understand them*, without the Ministry? After all, it is neither their *Reading* nor *Hearing the Word*, that will make it *effectual for Salvation*; but the *powerful working* of the Holy Spirit, with either, or both: And therefore, the only Question here is, To which of these, he has promised a more especial Blessing; or, which of them, does he, most usually and effectually, make successful, for the *convincing and converting Sinners, and the building up Believers in Knowledge, Holiness, and Comfort*? And as to these, Let him ask those that Fear God. But we know that the Men who are *so full of themselves, their own Endeavours, good Dispositions, and Abilities*, have seldom been very fond of Christ's Institutions; and have been too apt to neglect, undervalue, or despise, the *promised Influences* of the Spirit of God.

90. Quest. How is the *Word* to be *read* and *heard*, that it may become *effectual* to *Salvation*?

\* *Vind.* p. 59.

*Ans.* That the Word may become effectual to Salvation, we must attend thereunto with Diligence *r*, Preparation *s*, and Prayer *t*, receive it with Faith *u*, and Love *w*, lay it up in our Hearts *x*, and practise it in our Lives *y*.

*r* Prov. viii. 34. Acts xvii. 11, &c. James i. 19. *s* James i. 21. 1 Pet. ii. 1, 2, &c. *t* Psal. cxix. 18 and 27. *u* Heb. iv. 2. *w* Psal. cxix. 97. 2 Thess. ii. 10. *x* Psal. cxix. 11. Luke xi. 28. *y* Mat. vii. 24. James i. 25, &c.

### 91. Quest. *How do the Sacraments become effectual Means of Salvation?*

*Ans.* The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth administer them *z*, but only by the Blessing of Christ, and the working of his Spirit *a*, in them that by Faith receive them *b*.

*z* Mat. iii. 11. 1 Cor. iii. 6, 7, &c. *a* Acts xi. 21. Ch. xvi. 14, 15, &c. *b* 1 Cor. xii. 13. Tit. iii. 5. 1 Pet. iii. 21, &c.

The Reviser's Answer to the same Question is,

The Sacraments become effectual Means of Salvation, by the working of the Spirit on those that with a right Disposition receive them *r*.

*r* Tit. iii. 5. 1 Pet. iii. 21.

To this it was objected, "that by leaving out those Words, "not from any Virtue, &c. the Popish Doctrine of the good Intention, and Authority of the Priest, for the Validity of the Sacraments, is to be indulged, or not guarded against in a Protestant Catechism, &c. \* " The Assembly, in their Answer, oppose, and guard against, two very dangerous popish Tenets, (1.) That wicked Notion, of the Sacraments working or conferring Grace, *ex Opero operato*, by the Deed done, i. e. by mere receiving them, as if they wrought physically, whether the Receivers, in receiving, exercise Faith, or any other Grace, or no. This they declare against in those Words, "Not from any Virtue in them, viz. the Sacraments." And,

\* Rem. p. 43.

(2.) That

(2.) That odious, devilish Tenet, That *the Intention of the Priest*, in the Consecration and Administration, is necessary to the *Efficacy of the Sacraments*; thereby placing all the *Efficacy* of them, in that of which the People can never be sure, &c. This they oppose, in those Words, “Not from any Virtue in him that doth administer them.” Both these are expressed more clearly, in their *larger Catechism*, thus, “The Sacraments become effectual Means of Salvation, not by any Power in themselves, or any Virtue derived from the Piety and Intention of them, by whom they are administered.” And, considering the monstrous Folly, as well as Iniquity, of these Notions, they had good Reason, so expressly to declare against them. Now, the Remarker having only observed concerning the latter of these, the Vindicator replies, 1. “Some are disposed to think that the moral Character of a Minister contributes to the Efficacy of his Sermons, &c.\*” But the Question was not, about the *Efficacy*, of a Minister’s *Sermons*, but of the *Sacraments*. And, supposing there is something in this, it is not because they think, that this Efficacy proceeds from any Virtue in the Minister, as if there were any Thing in him which gives it that Power; but, because they presume, a pious Preacher, will be more careful to study, or more cautious of what he delivers, and more sedulous in Prayer for Assistance and Success, &c. and therefore, that they may more reasonably expect, *the Blessing of God to accompany the Ordinances so dispensed.* 2. “Not one Child of a Thousand would, as I suppose, understand that these Words do make against the *Popish Doctrine* of the Intention of the Priest, &c. †” Why then, he that catechises them, may easily give them the Hint; and they’ll remember it the better, having these Words for a *Memorandum.* 3. “If it was understood, yet, if it be not pertinently and effectually supported, it can never be any Preservative against *Popery.*” Why then did he not thus pertinently, and effectually, support it? The Apostle’s Words do it to the full. *I have planted, Apollos watered, but God gave the Increase. So then, neither is HE THAT Planteth ANY THING, neither HE THAT watereth; but GOD THAT GIVETH THE INCREASE,* 1 Cor. iii. 6, 7. It is impossible for Words, to support it more effectually. So far is there from being any Virtue in the Administrator, That neither was Paul ANY THING, nor Apollos. And, were there any inherent Virtue, in the ORDINANCES THEMSELVES, twould, one way or another, appear, at all Times; at least, upon Persons equally judicious, attentive, and well-disposed; which yet, the Experience of all Ages assures us, it does not. The Institu-

\* *Vind.* p. 60. † *ibid.* p. 60.

tions of the Gospel, are *Means*; and, as such, have a *Suitableness* in them, to answer the End proposed by them: But all the Efficacy, Power, and *Virtue* of them, depends *wholly upon the Blessing of God*. Were there *any Virtue* in the Minister, the most serious, diligent, learned, and accomplished, would, in all Cases, be ever *most successful*: But, universal Experience thoroughly confutes this. Even our *Lord himself*, was not *so successful a Minister*, as might have been expected. *Isaiah xlix. 4. Mat. xxiii. 37, &c.*

## 92. Quest. *What is a Sacrament?*

*Ans.* A Sacrament is an holy Ordinance instituted by Christ; wherein, by sensible Signs, Christ and the Benefits of the New Covenant are represented *g*, sealed *h*, and applied to Believers *i*.

*g Gen. xvii. 10, 11---14. h Rom. iv. 11. i Exod. xii. throughout. Mat. xxvi. 26---29, &c.*

The only Alteration here, is in the last Word; the Reviser has put *us* instead of *Believers*. And, when it was objected, “That it seems to intimate, as if the Benefits of a Sacrament, may be sealed and applied to others, besides true Believers \* :” The Vindicator grants it; and, affecting to be witty, in the Case, trys to confirm it, thus; “I presume our Remarker will allow, that some Benefits of the New Covenant may be sealed and applied in Baptism, when Children are the Subjects; tho’, I fancy, they can hardly be true Believers soon after they are born. †” But why did he forget the first Participle, *represented*? The Sacraments first, or primarily, *signify*, and then *seal*: Now, since the Reviser is so much for *baptizing Infants*, whenever he shall shew me, how Christ, and the Benefits of the New Covenant, are *represented* to them, I’ll undertake to shew, they are *true Believers*. And this is sufficient for him: But, I add, 1. Whatever Benefits are *sealed* to Infants, in Baptism, are only sealed *on God’s Part*, or to the *Faith* of the Parents; they themselves, being not then capable, to set their Seal to the Covenant. 2. Whatever Benefits are *applied* to them, they are not *active*, but only *passive Recipients* of them: Grace is *infused into* them, not actually *received by* them. 3. As many of them, as have the Benefits of the Covenant *sealed*, and *applied* to them, have the *renewing, sanctifying Spirit of God* given them: But, He is the immediate *Worker*, and *Giver* of all Grace; and they that have *him in them*, have

\* *Rom. p. 44.*

† *Ibid. p. 60.*

*the Seeds of every Grace given unto, and implanted in them also.* 4. Tho' Infants are not capable of *the Use of Reason*, yet, we commonly, and truly, call them *reasonable Creatures*; because, they have *reasonable Souls* in them: Why then, may not such Infants be called *true Believers*, in the same Sense, in which they are called *reasonable Creatures*?

93. Quest. *Which are the Sacraments of the New Testament?*

*Ansf.* The Sacraments of the New Testament are Baptism *k*, and the Lord's-Supper *l*.

*k* Mat. xxviii. 19, 20. *l* Mat. xxvi. 26--28.

94. *What is Baptism?*

*Ansf.* Baptism is a Sacrament, wherein the washing with Water *m*, in the Name of the Father, and of the Son, and of the Holy Ghost *n*, doth signify and seal our ingrafting into Christ *o*, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's *p*.

*m* Acts x. 47. *n* Mat. xxviii. 19, 20. *o* Gal. iii. 27, 29.  
*p* Acts vii. 36, 37. comp. with Mat. xxviii. 20.

Since the Reviser hath left this, as he found it, I would ask the Vindicator, 1. Doth Baptism *signify*, and *represent*, any Thing to Infants? 2. Do they *actually engage themselves*, to be the Lord's? 3. Will they not be as soon capable of considering *the Sign*, as the *Thing signified*; of *perceiving the Representation*, as of *giving their Consent*?

95. Quest. *To whom is Baptism to be administered?*

*Ansf.* Baptism is not to be administered to any that are out of the visible Church, till they profess their Faith in Christ, and Obedience to him *p*; but the Infants of such as are Members of the visible Church, are to be baptized *q*.

*p* Acts viii. 13. and ver. 36, 37. ch. xvi. 14. 15. ver. 31--34.  
*q* Gen. xvii. 10--14. Luke xviii. 15, 16. Mark x. 13--16.  
*i* Cor. vii. 14.

96. Quest. *What is the Lord's-Supper?*

*Ans.* The Lord's-Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christ's Appointment *f*, his Death is shewed forth *t*; and the worthy Receivers are *u*, not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood *w*, with all his Benefits *x*, to their spiritual Nourishment, and Growth in Grace *y*.

*f* Mat. xxvi. 26---29. Mark xiv. 22---25: Luke xxii. 19, 20.  
*t* 1 Cor. xi. 26. *u* 1 Cor. xi. 27---29. 1 Cor. x. 16. *w* John vi. 35. ver. 50---63. *x* John vi. 27. 2 Cor. iii. 6, &c. *y* Psal. lxiii. 5. Isa. xxv. 6. John vi. 54, &c.

The Revisal hath the Letter Part of it thus,

—And the worthy Receivers declaring their Thankfulness to God for redeeming Love *b*, and renewing their Obligations to own and obey the Gospel *c*, are assured of partaking in the Benefits obtained by a crucified Saviour *d*.

*b* Acts ii. 46. *c* 1 Cor. x. 16. *d* Luke xxii. 20.

Here the Remarker objects, “ That these Alterations have “ a very *papist* Cast, and are such, as one might expect a “ *Papist* to make, &c. \* ” To which the Vindicator; “ The Assembly’s *Guard* against *Transubstantiation*, in the “ Words mentioned, was so expressed, that Children had “ need of a Monitor, to shew them what is really opposed “ in this Passage †.” The Words are as plain, as any can well be, against Believers *receiving*, *in their Hands*, or *eating with their Mouths*, THE VERY BODY AND BLOOD OF *Christ*: And, whenever Children hear of *Transubstantiation*, or what the *Papists* mean by it, the Words are so direct and strong, as to be a very sufficient *Guard* against it: Nor have they any more need of a Monitor here, than in other Cases. But, “ the Catechist may instruct and con- “ firm them in the Protestant (he should have said CHRISTIAN) Doctrine, by a suitable Explication of that Part “ of the Answer [his Death his shewed forth] †. “ We re- “ ply, i. The *Papists* may readily grant, *That his Death is*

\* Rem. p. 45.

† Vind. p. 61.

‡ Ibid.

shewed

*shewed forth ; even tho' the Substance of the Bread and Wine, were really changed into his Body and Blood.* 2. Every honest, plain Christian, may not be qualified to instruct, and confirm their Children, in the *Doctrine of Christ*, without *some such Words* in the Catechism. Withal, 3. May we not have Reason to fear, that not a few, who have lost their Love, of the Principles contained in the Assembly's Catechism, are very indifferent about these Matters ; will never be at the Trouble to explain such Things to their Families ; and are, perhaps, not very sorry, to hear of a Catechism, wherein this, as well as some other Points, are left “ in the general, and inde-  
“ minate.” For all which Reasons, we beg leave the Answer may stand as it was. “ What signifies the opposing of “ Popery, by Expressions that are not understood ? ” Why then did not he make them plainer ? “ And which, if never “ so plain, are no way proved \* ? ” A worthy *Protestant* indeed ! Why then, did not he prove them ? Or, does he think, they cannot be proved ? “ If it be not Popery, 'tis “ somewhat akin to it, for any, in a religious way, to put “ Children both upon learning they know not what, and up- “ believing they know not why † .” [Witness their 8th Question, and several others.] More *Protestantism* still ! And what is it, in the Assembly's Answer, that Children may not know ? Or, have we no Reason to believe, “ That the worthy Receivers are not after a corporal and carnal Manner, but by “ Faith, made Partakers of his Body and Blood ? ” Why ; the Apostle calls the *Bread*, even after Consecration, *BREAD*, no less than three Times in three Verses. *As often as ye eat THIS BREAD, &c. 1 Cor. xi. 26---28, &c.* And our Lord, in so many Words, assures us, it was THE *FRUIT OF THE Vine*, and not his *very Blood*, (of which there was not, at that Time, so much as one Drop *shed for them*,) which *he and his Disciples had drunk*, in the Sacrament, *Matt. xxvi. 8.* “ Besides, as straining the Scripture Metaphor about the Body of Christ, was the Foundation of the monstrously absurd Doctrine of Transubstantiation ; so the avoiding every Thing of Metaphor, in describing of the Sacramental Supper, seems to be a better way of guarding against that ridiculous Popish Notion, than saying, That by Faith we are made Partakers of his Body and Blood. † ” Is it so ! Then our Lord, in the Institution, did not take *this better Way*. But how is it possible to speak of a Sacrament, without a Metaphor ? Sacraments are *present, visible Signs*, of something *absent, spiritual, and invisible* : Can any of them then be *described*, but in a *figurative way* ? Or, *administred*, but in *figurative Words* ? Why ; to do so, is to destroy their

\* *Ibid.*      † *ibid.*      ‡ *ibid.*

very Nature. It would be indeed, to make them *no Sacra-ments*. This do the *Papists*, in the present Case ; and whether these Men do not so too, shall be left to God and the World. The poor Stuff that follows is not only strained, but false ; and wholly beneath Consideration. Had I Time, or were it worth while, to criticize after this Manner, I could set some of his beautiful Periods, in a very ridiculous Light.

But now, as to the Reviser's Alterations, we say, That the *worthy Receivers* cannot but “ declare their Thankfulness to ‘‘ God, (*and to Christ too*) for *Redeeming-Love*.” This is clearly implied in their *worthy receiving*. Their appearing at the Lord's Table, is the most solemn *owning* the Gospel ; and, in their partaking of the Ordinance, they cannot but “ re-“ new their Obligations to obey it ! ” Nor could they *worthily receive*, if they did not. And “ are assured of partaking in the Benefits obtained by a crucified Saviour.” Why “ assured “ of partaking ? ” Do not worthy Receivers *actually partake* ? Ay, and sometimes, when they are far from being assured they do ? Why might he not have said *purchased*, as well as *obtained* ? And why is there not so much as a Syllable “ of their Spir-“ tual Nourishment, and Growth in Grace ? ” As one of the chief Things signified and sealed in *Baptism*, is, even according to him, “ our ingrafting into Christ : ” some of the Things signified and sealed in the *Lord's-Supper*, must needs be *our continuing in, LIVING BY AND UPON, and deriving every Thing from him*. Is not the Lord's Supper *a Feast* ; the Gospel *Feast* ? and can it be described, without mentioning the Nature, Use, End, and Effects of it ? Was not *this Feast* intended, for the Nourishment, Refreshment, Vigour, and Comfort, of the Souls of Believers ? Why then is there not a Syllable of this ? How can this Supper be described without it.

97. *Quest. What is required to the worthy receiving of the Lord's Supper ?*

*Ans.* It is required of them that would worthily partake of the Lord's-Supper, that they examine themselves, of their Knowledge to discern the Lord's Body *z*, of their Faith to feed upon him *a*, of their Repentance *b*, Love *c*, and new Obedience *d*, lest coming unworthily, they eat and drink Judgment to themselves *e*.

*z* 1 Cor. xi. 28, 29. *a* 2 Cor. xiii. 5. *b* 1 Cor. xi. 31.  
*c* 1 Cor. xi. 18, 20. *d* 1 Cor. v. 7, 8. *e* 1 Cor. xi. 27.

In this, the Reviser strikes out these Words, “*to feed upon him* ;” and, when the Remarker objected to it, the Vindicator trifles enormously, for a whole Page together, by way of Defence ; or I do not know what to call it. The only Thing worth Notice is, “ That it was reckoned by the Reviser as too “metaphorical for a Catechism,” &c. But how can we speak of these Things, without a Metaphore ? Is it odd, to speak of FEEDING, at a Feast ? And is not our communicating, a Feasting ? *Is not Christ’s Flesh Meat indeed, his Blood drink indeed?* John vi. 55. and can we any other way FEED upon Christ, i. e. receive, digest, and be nourished by his Benefits, but BY FAITH ? Is not this the immediate, the direct, the principal Work of FAITH, at his Table. And is it not fit to teach Children their chief, and proper Work, when they shall approach this Ordinance ? What need is there of Knowledge to discern the Lord’s Body, which evidently supposes it, one way or another, present ; if there is not need of FAITH, to feed upon him ? Do we not read of the Soul’s being satisfied, as with Marrow and Fatness ; Psal. lxiii. 5. of buying Wine and Milk, without Money and without Price, and of eating that which is good ; If. lv. 1, 2. of coming to Christ, and DRINKING ; John vii. 37. of EATING his Flesh, and DRINKING his Blood ; that the Flesh profiteth nothing, and that it is the Spirit that quickeneth ? John vi. 53—63, &c. &c. Now, in what Sense soever these are true, Believers find them as true at the Sacrament, as ever they do in this World. I hope these Men, “ by avoiding every Thing of Metaphore, in the Sacramental Supper †,” would not have us give up, with a late Writer, the very Nature, Use, and End, of this Institution.

### 98. Quest. *What is Prayer?*

*Ans.* Prayer is an Offering up of our Desires to God *f*, for Things agreeable to his Will *g*, in the Name of Christ *h*, with Confession of our Sins *i*, and thankful Acknowledgement of his Mercies *k*.

*f* Ps. xxv. 1, 2. Psal. lxii. 8, &c. *g* Rom. viii. 27. *i* John v. 14, 15. &c. *h* John xiv. 13, 14. chap. xvi. 23, &c. *i* Ezra ix. 6---15. Neh. ix. 3. Dan. ix. 4---16, &c. *k* Eph. v. 20. Phil. iv. 6, &c.

Since these Words, *in the Name of Christ*, make it evident, That this is a Description only of Christian Prayer ; because no Man will, or can pray, *in his Name*, who never heard of, and does not believe in him : I should have been glad, if the

\* *Vind.* p. 62.      † *Vind.* p. 61.

Assembly had added, as they do in their larger Catechism, these Words, “ *by the Help of his Spirit*; ” and that, for these Reasons, 1. Because *no Man CAN say that Jesus is the Lord*, i. e. make Profession of his Name, and put *his Trust in him*, so as to address the Father *through him*, &c. BUT BY THE HOLY GHOST, 1 Cor. xii. 3. his Influence and Conduct. 2. Because, *The SPIRIT ALSO HELPETH OUR INFIRMITIES*: *For we know not what we should pray for, as we ought: But the SPIRIT HIMSELF MAKETH INTERCESSION FOR US, with Groanings which cannot be uttered*, Rom. viii. 26. So that, as Christ *interceeds for us in Heaven*, the Spirit *interceeds in our Hearts on Earth*. And therefore, 3. As we have no Reason to expect to be heard, if we *ask not in the Name of Christ*; we have as little, if we are not *assisted and quickned by the Spirit*. And, 4. Thus, Children might have been clearly instructed, in the COMMON AND GENERAL METHOD of *Christian Worship*, especially in *Prayer*; That it is, TO THE FATHER, THROUGH, i. e. *in the Name of the Son*, and BY THE HOLY SPIRIT, enlightning, exciting, sanctifying, and, interceeding in us. I say, GENERAL; because, we are not tied down to this Method. Nor is it, nor ought it to be always followed: So far from it, That both in our Prayers and Praises, whether secret, private, or publick, we not only *may*, but *ought sometimes, and on some Occasions, to direct them IMMEDIATELY, to our blessed Saviour the Lord Jesus*; but still, through the Influence, and *Help of the Holy Spirit*. And this suggests the true Reason, why we have not *so many Instances*, especially of PRAYER, directed immediately to the Person of the Holy Ghost: Because, it is the Office he has undertaken in the Covenant of Redemption, to excite the Elect to assist and quicken, and make them importunate in their Prayers, by suggesting Matter, furnishing them with Arguments, teaching them *how, and for what to pray*, and stirring them up to Zeal, Fervour, Affiduity, and Perseverance, in this great Duty. I said, *not so many Instances*; because, notwithstanding Mr. Gibbs’s bold Assertion to the contrary, we have *some*, not only of Prayer, but of *all Parts of Divine Worship*, directed IMMEDIATELY TO HIM, and that both in Heaven and in Earth; as we shall see.

99, Quest. *What Rule hath God given for our Direction in Prayer?*

*Ans.* The whole Word of God is of Use to direct us in Prayer, but the special Rule of Direction is, that Form of Prayer which Christ taught his

his Disciples, commonly called THE LORD'S PRAYER *m.*

*l* Mat. xxi. 22, *i* John iii. 22. *i* John v. 14, &c. *m* Mat. vi. 9---13. Luke xi. 2---4, &c.

To the same Question the Reviser replies thus,

The whole sacred Scripture is of Use to direct us in praying to God *p*, the Gospel teaches us to pray in the Mediator's Name *q*, and in other Particulars we have special Direction in that Pattern of Prayer which Christ gave to his Disciples, commonly called the Lord's Prayer *r*.

*p* i John v. 14. *q* John xvi. 24. *r* Mat. vi. 9---13.

Here are several Alterations and Additions. 1. The Expression, *the whole Word of God*, is judiciously changed into, “the whole sacred Scripture?” And is not the whole Word of God contained in the sacred Scriptures? Or, does he know any other sacred Scriptures, but *his written Word*? Or, is not every Part of his Word, *sacred*? 2. *In Prayer*, is turned to, “*in praying to God*.” And seeing, there is but ONE GOD, when Believers *pray to CHRIST*, as the Disciples did, *Luke xvii. 5. Mat. viii. 25, &c.* and the whole hundred and twenty, *Acts i. 15, ver. 24.* and the Apostles frequently, in their Epistles, see *2 Cor. xiii. 8, 9, &c. &c.* they *prayed unto God*; and therefore, He, with the Father, is THE ONE GOD. He adds, 3. The Gospel teaches us to pray in the Mediator's Name.” But this is a mere Tautology, having had the same in the former Answer. 4. “And in other Particulars, we have special Direction.” Let the Reader judge, whether the Assembly's Manner of expressing themselves, or this, be most succinct and clear. 5. What they also call “A FORM,” he calls, “A PATTERN of Prayer.” And here, the Vindicator brings in the most learned and pious Dr. *Watts*, in his Note upon this Answer, saying; “It were to be wished, that the reverend Authors had declared this Form of Prayer, not to be so complete a Pattern for Christians, in all Ages; since Christ did not teach his Disciples to pray in his Name, as he did afterwards.” As high an Esteem I have for this great and good Man, I must beg leave to observe, 1. The worthy Dr. calls it a *Form*, which these Men seem to deny. 2. The Assembly do not call it a *Pattern*, or say that it “was so complete a Pattern for Christians, in all Ages;” No, they

\* *Vind. p. 63.*

call it a FORM ; and say, it is “ *the special Rule of Direction* ;” which it *may* be, and which it most certainly *is*, whether it be “ so complete a Pattern for Christians, in all Ages,” or no. 3. Though, I believe, most of the Members of that venerable Body, thought it was, and did themselves use it as a FORM ; yet, they do not, in this Answer, impose it, as such, upon others. If it was intended, as a FORM to the Disciples, *Luke xi. 12.* when it was *first given* ; and, if it is the *special Rule* of Direction, to this Day ; this is all the Assembly affirm. They do not say, That it is a *Form* to us ; or to be continually used as a *Form*, in all Ages. 4. I do not love to hear any Thing, that seems but remotely to insinuate, That this was not a *most complete Pattern*, &c. By some of the very same Rules, which we offered for explaining the *Ten Commandments*, and, which must be admitted, in the Explication of all such *short, significant, and most comprehensive Summaries* ; it will easily appear, that *this Pattern is MOST COMPLETE*. Let any Man but read the great Archbishop *Usher's Exposition of the Lord's Prayer*, in his *Sum and Substance of the Christian Religion*, p. 342—to p. 381. and he'll be abundantly satisfied. If this is too much, the Assembly's Answers, relating to this Prayer, in their larger and shorter Catechisms, may convince him to the full. 5. The very first Words, OUR FATHER, plainly imply the Mediation of Christ : For, God is no Man's FATHER, except as his Creator and Preserver, but *in, and through, and for CHRIST*. The Words have an Evangelical Air, and are almost appropriated to the New Testament Dispensation : For, we never find them any where in the Old Testament, but once in a Thanksgiving of the royal Psalmist, *2 Chron. xxix. 10.* and twice, in the Evangelical Prophet, *If. lxiii. 16.* and chap. *lxiv. ver. 8.* pointing perhaps, chiefly, if not only, at Gospel-times. However, the Vindicator is so displeased, that “ its being termed a Pattern, must not be allowed to be any Improvement :” That he cries out, “ so great is the Power of Prejudice ! ” A glorious Improvement indeed ! Which most old Women, among the Dislenters, could have made, at least seventy Years ago : And yet, if it either now is, or ever was a *Form*, the Assembly might surely call it so ; and then, it will be hard to shew where this Improvement is ; for it is evident they propose it as also a *Pattern*, or *special Rule* of Direction.

That *the Lord's Prayer* was designed for A PATTERN, appears very evident to me, from *Mat. vi. 9.* AFTER THIS MANNER therefore, pray ye : OUR FATHER, &c. That it was also given as A FORM, at least to the Disciples, many dare not deny, when they read those Words, *when ye pray,*

\* *Vind. p. 63.*

SAY, OUR FATHER, &c. and upon this, I offer these Thoughts, 1. It is allowed by all, and is evident in itself, That it never was *so* a FORM, as that Christians were tied down to it, and forbidden ever to use *any other Words* in Prayer, but *these only*. 2. It was never *so* a FORM, as that they were never to pray, *without using it*, either as a distinct Prayer, or at the Conclusion of their other Prayers: For we have many Prayers in the New Testament, in which, there is not so much as one Phrase of *this Prayer* found. 3. It is very observable, That though in all the Prayers recorded in the Bible, the Saints al-  
was prayed, for THE VERY SAME THINGS which are con-  
tained in *this Prayer*; yet there is not so much as *one single Sentence* of *this* found any where, in the *same precise Words*, from the Beginning of the Scriptures to the End of them. And this gives me full Conviction, not only, That the Jews had NO SUCH FORM, before Christ: But, That the *several Sentences* of this Prayer, in the *very same precise Words*, were seldom, if ever, used by them. 4. What the Opinion of the first Ages, as to this Matter was, I shall not now enquire: This only I seem sure of, that the *constant Use* of this Prayer, as A FORM, was not thought *necessary*, and was not *universal*, even in *publick Worship*, till the middle Ages: For, we know when, and where, the Council met, who decreed, That it should be used in the publick Assemblies, at least once every Lord's Day. And yet, 5. Because our pious Reformers, and all the Protestant Churches, till about a Century ago, did, and most of them, to this Day, do universally use it, AS A FORM, both in *private and publick Worship*; though I very seldom do so myself, I shall not be fond of blaming those that do. Though I cannot bring myself, in any Thing, to *believe* or *do* what others do, merely for that Reason; yet in Things of this kind, and where so much may be said for their Practice, I shall always *modestly* express my Dissent, and claim my Liberty.

### 100. Quest. *What doth the Preface of the Lord's Prayer teach us?*

*Ans.* The Preface of the Lord's Prayer, which is, [Our Father, which art in Heaven n.] teacheth us, to draw near to God, with all holy Reverence o, and Confidence p, as Children to a Father q, able and ready to help us r, and that we should pray with s, and for others t.

<sup>n</sup> Mat. vi. 9, &c. <sup>o</sup> Isa. lxiv. 9. Ch. Ixiii. 16, &c. <sup>p</sup> Rom. viii. 15. Heb. iv. 16, &c. <sup>q</sup> Gal. iv. 6. Eph. i. 5, &c. <sup>r</sup> Luke xi. 13. Mat. vi. 7---12, &c. <sup>s</sup> Acts xii. 5. Chap. xx. 36. <sup>t</sup> Eph. vi. 18. 1 Tim. ii. 1, 2, &c.

### 101. Quest.

101. Quest. *What do we pray for, in the first Petition?*

*Ans.* In the first Petition, which is, [Hallowed be thy Name *t*,] we pray, That God would enable us and others *u*, to glorify him in all Things whereby he maketh himself known *w*, and that he would dispose all Things to his own Glory *x*.

*t* Mat. vi. 9, &c. *u* Psal. lxxxvi. 11. *w* Psal. lxvii. 2, 3, &c.  
*x* John xii. 28. Chap. xiv. 13. Chap. xvii. 1---6. Psal. lxxxiii, 18, &c.

102. Quest. *What do we pray for, in the second Petition?*

*Ans.* In the second Petition, which is, [Thy Kingdom come *y*,] we pray, That Satan's Kingdom may be destroyed *z*, and that the Kingdom of Grace may be advanced *a*, ourselves and others brought into it *b*, and kept in it *c*, and that the Kingdom of Glory may be hastned *d*.

*y* Mat. vi. 10. *z* Psal. lxviii. 1---18. *a* Isa. lxii. 6, 7. Psal. li. 18. Psal. cxxii. 6, 7, 8. Psal. ii. 8, Rev. xii. 10, 11. *b* Col. i. 12, 13. *c* 2 Thess. iii. 1. Rom. x. 1. John xvii. 9 and 20. *d* 2 Pet. iii. 12. Rev. xxii. 20, &c.

Here the Reviser, instead of *ourselves*, has *we*; and of the last Clause, has *it*, “and be hastening in Preparation for the Kingdom of Glory.” But not a Word of *praying for its coming*; even tho’ it ought to be one of the chief Desires, and is indeed, *the Great Thing*, which all Christians are supposed, to *hope and pray for*! This Alteration seems also to be implied, in the Words immediately preceding. For, “those that are brought into the Kingdom of Grace,” *i. e.* renewed by the Holy Ghost, united to Christ, and turned to God; “and kept in it,” *i. e.* are daily enlightened, strengthened, sanctified, and more and more changed into the Image of God, one would think, cannot but be “hastening in their Preparation for the Kingdom of Glory:” At least, as this is their chief Preparation, so, when they pray for this, they pray, that they may “be hastning in Preparation for it.” But the Vindicator, who will have something to say, be it never so silly, alleges, “That the Reviser did jump in Opinion with an ingenious Gentleman, that, whatever the Meaning

" Meaning of these Words, *Surely I come quickly. Amen.*  
 " Even so come Lord Jesus, Rev. xxii. 26. was, 'tis hard to  
 " suppose, that presently after the Gospel Dispensation was  
 " begun, there should be an earnest Request for a speedy End  
 " to it. \* " This, it must be owned, is a very ingenious  
 Thought, and very ingeniously brought in ! But, to what Pur-  
 pose ; did the Assembly say any such Thing ? No. They were  
 far from thinking we should pray, That the Kingdom of Glory  
 might come before the appointed Time ; till all the Elect should  
 be gathered in ; and the Mystery of God be finished, Rev. x. 7,  
 &c. &c. All they would teach us is, That true Christians  
 should heartily expect, most earnestly desire, and most fervently  
 pray for the coming of that Kingdom, according to, Rev.  
 xxii. 20. and the Exhortation of the Apostle Peter, in his  
 second Epistle, ch. iii. 12. *Looking for, and hastening unto,*  
 or, as it is in the Original, καὶ σπεύστε τὸν θαυματικὸν Θεόν ἵμερας, HASTING THE COMING of the Day of God. Here, the first Word, which calls for the Exercise of Patience, plainly insinuates, it was not to come soon : And yet, the other, strongly requires our ardent Desires of, and Fervent importunate Prayers for its coming : As if it would not come so soon, if Christians did not thus desire it ; or, as if their vehement, continual praying for it, would hasten it. Indeed, such a Temper, does, in a Sense, put them in the Possession of all the Joys and Glory of it, before it comes..

### 103. Quest. What do we pray for, in the third Petition ?

*Ans.* In the third Petition, which is, [Thy Will be done on Earth, as it is in Heaven e.] We pray, that God would make us able and willing to know f, obey g, and submit to his will in all Things h, as the Angels do in Heaven i.

e Mat. vi. 10, &c. f Psal. cxix, ver. 18. Eph. i. 18. Col. i. 9. g Psal. cxix. 34---36. Jer. xxxi. 18, &c. h Judges xv. 10. i Sam. x. 12. Luke xxii. 40. Acts xxi. 14, &c. Psal. ciii. 21, 22, &c.

### 104. Quest. What do we pray for in the fourth Petition ?

*Ans.* In the fourth Petition, which is, [Give us this Day our daily Bread k,] we pray, that, of

\* Vind. p. 63.

God's free Gift, we may receive a competent Portion of the good Things of this Life *l*, and enjoy his Blessing with them *m*.

*k* Mat. vi. 11, &c. *l* Prov. xxx. 8. Psal. xxxiv. 8--10. Psal. lxxxiv. 11. Phil. iv. 19, &c *m*. Deut. xxvi. 15. chap. xxviii. 3--13, &c.

105. Quest. *What do we pray for, in the fifth Petition?*

*Ans.* In the fifth Petition, which is, [*Forgive us our Debts, as we forgive our Debtors n.*] We pray, that God, for Christ's sake, would freely pardon all our Sins *o*, which we are the rather encouraged to ask, because, by his Grace, we are enabled from the Heart to forgive others *p*.

*n* Mat. vi. 12, &c. *o* Dan. ix. 16, 17. Isa. xliii. 25. John xv. 16. Eph. iv. 32. *p* Mat. vi. 14, 15. Mark xi. 25. Col. iii. 13. Mat. v. 7. James ii. 13, &c.

Here instead of, “because by his Grace we are *enabled*,” the Reviser has given it, “*if* by his Grace we are *disposed*.” The last of these, the Vindicator has restored; and, when the Remarker “could not imagine a Reason for the other little “Alteration,” he tells us, “there is one obvious Reason for “it, since many Children may be of so malicious a Spirit, “as not to be able to keep to the old Form, without speaking “a gross Untruth:” If so, he might have said, without a gross, direct LIE. “And the less there is of that Practice, “the better.”\* Ans. 1. I fancy such Children, “are *most* “*strongly inclined to Evil*, and, *very little, if at all, disposed* “*to Good.*†” 2. Such cannot be able to keep to the *Words of the Prayer itself, AS WE FORGIVE, &c.* nor to *any* of these Answers, “without speaking gross Untruths:” And therefore, ought to be taught, not to presume to pray to God at all, if it is not to remove *that malicious Spirit*, till they are *enabled heartily to forgive others*; because, those that *cannot*, or *WILL NOT*, forgive others, cannot expect Forgiveness of God. *Mat. xviii. 35. James ii. 13.* 3. I am afraid, that the little Particle *if* may lead some to fancy, That their forgiving others, *may BIND God to forgive them*; which would agree well enough with a *Pelagian Spirit.* 4. The change of the Word, *because*, drops the principal Encouragement

\* *Vind.* p. 64,

† *Ibid.* p. 39.

couch'd in the next Verses, *Mat. vi. 14, 15.* of our being heard, according to God's gracious Promise.

106. Quest. *What do we pray for in the sixth Petition?*

*Ans.* In the sixth Petition, which is, [And lead us not into Temptation, but deliver us from Evil, q] we pray, That God would either keep us from being tempted to Sin r, or support s, and deliver us when we are tempted t.

q *Mat. vi. 13, &c.* r *Mat. xxvi. 41.* John xvii. 15. i Pet. v. 8, 9, &c. s *Luke xxii. 31, 32.* John xvii. 20. Heb. iv. 16. James i. 2, 4, &c. t *Psal. xix. 13.* Psal. li. 12. i Cor. x. 13. 2 Cor. xii. 9, &c.

107. Quest. *What doth the Conclusion of the Lord's Prayer teach us?*

*Ans.* The Conclusion of the Lord's Prayer, which is, [For thine is the Kingdom, the Power, and the Glory, for ever. Amen u.] teacheth us, to take our Encouragement in Prayer from God only w; and, in our Prayers, to praise him, ascribing Kingdom, Power, and Glory to him x: And, in Testimony of our Desire and Assurance to be heard, we say, Amen y.

u *Mat. vi. 14, &c.* w *Isa. Ixiii. 7, 15---19.* Jer. xiv. 7. Dan. ix. 18, 19. Mat. vii. 11, &c. x *1 Chron. xxix. 11--13.* Rev. v. 12, 13. i Tim. i. 17, &c. y *2 Pet. iii. 20.* Rev. xxii. 20.

The last Clause, the Reviser gives thus, "In Testimony of " our sincere and fervent Desires, &c." just as if we could indeed desire any Thing, and not be sincere in it; or, as if any Desires, which are not sincere and fervent, could be joined with the Assurance which immediately follows: And, the Vindicator "imagines, it would not be much amiss if, in another Edition, (instead of the Words, "and Assurance to be heard, we say, Amen") "it did run thus, and Assurance OF BEING heard, to say, Amen.\*" And these now, are the admirable Improvements of the Assembly's Ca-

\* *Vind.* p. 64.

techism ! And such as we might expect, from Gentlemen of their uncommon Abilities !

" Upon a Review of the whole, the Vindicator thinks, " there is great Cause to complain to the World, of the " Remarker's angry and severe Reflections, &c. †" And, if there is, he has complain'd, and revenged himself too, with a Witnes. " He is loth to say all he might,----particularly " about the Popish Biasts. || " And, good now ! I want to know, what he could say ? Let any one read *the Vindication*, and he'll see what he has said ! If the Remarker has any where mistaken him, the avowed Design of *the Revival*, " That " the Use of it may be scrupled by none, or by as few as " possible, &c." may well be supposed to have led him into them. So that the Vindicator could hardly have said more, if he had not proceeded to *Curses* and *Imprecations*. But, instead of this, we have a very charitable and solemn Prayer ; " I pray God to forgive him ; and wish, that for Time to " come, he may write more like a Christian ! " And has he shewn himself, to have either the Manners of a Gentleman, the Discretion and Gravity of a Scholar, or any Thing that looks like the Temper and Spirit of a Christian, in any one Page of his Book ! If he has, these are glorious Demonstrations of it ! " Confused Head, blundering Faculty, fitted for " understanding Nonsense, this poor Man's Head, his own " Weaknes and Bigotry, his strange Faculty for confounding, " a Mad-man, &c." which I am ashamed to stain Paper with ; not to mention those Insults, and that supercilious Contempt, &c. &c. which may be observed, almost in every Paragraph. With what a Spirit then, could this meek Gentleman put up such a Prayer ? Out of the same Mouth proceedeth Blessing and Cursing. My Brethren, these Things ought not so to be, James iii. 10. Perhaps, he may think it expedient, to pray for me also : But, if he does, I would desire him, for his own sake, to put it up in Secret ; because it has been an old, and sad Observation, That those who love to pray in the Corners of the Street, that they may be seen of Men, are seldom fond of Closet-work. And I myself have known several, who would readily cry out, God forgive their Antagonists, who, by their whole Carriage, made it but too evident, that they had never forgiven them themselves.

He then cursorily runs over the Work, telling us both what the Reviser has not done, and what he has done. And, as if it were so very meritorious, to have done no more Harm ; he begins with what he has not done. " There is not one Pillar " of the Reformation at all shaken by the Revival. †" What he means by this, I know not : But he has erected the chief

Pillar of *Deism*, in Competition with them ; or, has no way improved the second Answer of the Catechism. “ That important Principle of the *Scripture*, being a sufficient Rule, is particularly asserted and maintained.” Many of the better sort of *Papists*, are ashamed to deny this ; nor is there an honest *Deist* in the World, but may do the same as well as he. “ It has not one Word about the *Rule of Faith* that is, in the least, favourable to Popery.” It has not one Word about *this Rule*, which many *Papists* do not believe as well as himself. “ There is nothing said about the *Grace of God* that can give any Advantage to the Church of *Rome*.<sup>\*</sup>” Indeed, he has not said very much of the *Grace of God*, anywhere ! and what he has said, about “ our own good Difficulties, and sincere Endeavours,” without so much as a Syllable of RESTRAINING and PREVENTING Grace, is not only contrary to the whole Tenure of Scripture, as we have seen ; but leaves room for *boasting*, THAT WE MAY MAKE OURSELVES TO DIFFER ; that it is NOT GRACE, but WE, and that OF OURSELVES, who use those excellent Endeavours, &c. which is the very first Foundation, upon which the wretched *Papists*, have rear'd their monstrous Doctrines of SATISFACTIONS, MERIT, and SUPEREROGATION. “ Nothing that overturns or opposes the Protestant Doctrine about the *Sacraments*.” And yet he has concealed several Things about them, in which he should have been open and plain : And, by leaving out these Clauses, “ not from any Virtue in them, (i. e. the *Sacraments*) nor in him that doth administer them,” has left no Guard against the wicked, ridiculous Doctrines of the *Papists*, which seem to have been invented by SATAN, to render Christians absolutely uncertain, as to all the Benefit they can hope for, by receiving the *Sacraments* ; and to puzzle, confound, and destroy the Souls of Men : I mean, That the Intention of the Priest, (which none of the People can ever be possibly sure of,) is necessary to the Essence and Efficacy of a *Sacrament* ; and, that the *Sacraments* work Grace, ex opere operato, BY THE DEED DONE, so that all who receive them, receive THE GRACE OF THEM, whether they have Faith, or be devout, or no. Doctrines ! fit only for the Devil to teach ! and the Slaves of THE ANTICHRIST to learn ! “ Not one Syllable that favours the Notion of venial Sins.” And yet he has not one Syllable, relating to this, which every *Papist* in the World will not say, as well as he. “ The Reviser allows that some Things are decreed.” But where ? And why might not he have told us, what Things are decreed, and what not. “ He has left out that Assertion of God's fore-

\* *Vind.* p. 64.

"*ordaining whatsoever shall come to pass.*" But there is no such Assertion in the Assembly's Catechism ! what they have asserted, is expressed much more cautiously, wisely, and moderately. As the well known Sentiments, of a great Majority of that venerable Body, lead to the soft and prudent Interpretation, the pious Dr. Watts has put upon the Word *fore-ordained*, so their Expression will well bear it ; "*Fore-ordained whatsoever comes to pass*, i. e. appointed to bring to *pass* all that is good, and to permit what is evil." What do I say, *bear it* : If we consider the Importance of the Word, the Proofs offered, and what the Assembly have said of the *Decrees*, and *Providence of God*, it can hardly bear any other ? And now, I desire to know, how these Gentlemen can *support*, or whether they can *believe* A PROVIDENCE, without admitting some such Account of *God's Decrees* ? "*He no way opposes the common Doctrine of the Trinity.*" And is there *any* Doctrine of the *Trinity*, but ONE ? Even the *Scripture-Doctrine* of it ? No, no. The Anti-trinitarians, of all sorts, are so far from *believing* the Doctrine of the *Trinity*, that they maliciously oppose and deride it, and wickedly blaspheme it ! However, if it be such a Piece of Merit, that he has "*no way opposed it*;" he must surely be praised, for not *proposing* it neither ! "*Nor the common Doctrine of Original Sin.\**" He has not, 'tis true, mentioned the Words, *Original Sin* ; but, he either does not know what is commonly meant by those Words, or has utterly denied the Thing. "*Nor of special Grace.*" And this is the first Catechism I ever saw, which did not take *special* Notice of it ! How is it possible to read the Bible, and not see SPECIAL GRACE shining, every where through it ? From the very first Promise after the Fall, to the last Verse of the Bible, there are but very few, if so much as one single Promise of Grace in it, but what is, one way or another, SPECIAL. The whole History, the whole Revelation, almost all, if not every one of the Promises of Grace, clearly point at SPECIAL GRACE. Nor is there so much as one Passage, in the Bible, which gives any Hint of the universal SUFFICIENT Grace, these Men plead for ; and we can give many which directly, clearly, fully, and unanswerably, confute and overthrow that Fancy. "*Nor of special Election.*" And is there *any* Election, mentioned in Scripture, or any where else, which is not Special ? Pray, where is it ? The very Idea of Election, is a *chusing some*, more or fewer, out of any Number or Numbers, *leaving or passing by the rest*. So that an Election, which is not special, is a palpable Contradiction in Terms. The Proofs, of AN ELECTION of a CERTAIN NUMBER both

to *Grace* and *Glory*, are so numerous, clear, full, and home to the Purpose, that he who runs may read them : Nor is it possible to *read* the Scriptures, and not *see* them. “ Or of “ *Perseverance.*\* ” I grant the Reviser, if we may judge of his Meaning, by his Scripture-Proof, “ has no way op- “ posed *Perseverance.* ” But, the Vindicator is for leaving it, “ uncertain and indeterminate, † ” and we have seen, how nobly he has defended *this Uncertainty*? And now, I must ask the intelligent Reader, Whether *that* can be called a **C H R I S T I A N** Catechism, which does not give us some true and plain Account, of *the Scripture Doctrine of THE TRINITY*; of *the Depth of our Misery by Sin*; of what Christ did, and suffered for our Redemption; and, of the *Application* of the Redemption purchased, to **ALL THOSE, FOR WHOM he undertook to be a SURETY and SACRIFICE?** &c. &c. &c.

Having done with his glorious *Negatives*, for which all Christians ought heartily to thank him ; he comes to his extraordinary *Positives*, in which he has acquitted himself, with equal Dexterity and Honour ! “ He speaks of *Sins deserving God’s Wrath and Curse*, in this, and the future Life.” *He speaks* of it! What, is that too much? and yet, neither of them will own, That *every Sin deserves this*; though we have fully proved it. “ He speaks of the kind Prospect of Happiness God gave to *Adam* in as high Terms as the Scripture doth.” And we have shewn, this is a Mistake. But, if he has, Why will he not call it a Promise? We have as plain and clear a Promise to this Purpose, as can well be made? Why will he not allow of **THE COVENANT OF WORKS**, when of all Christians, Gentlemen such as these, should plead most strenuously for it; because, **IT IS THE ONLY FOUNDATION OF NATURAL RELIGION, to this Day.** This Thought, may well make us wonder at these Men. “ He sets the Covenant of Grace in the most amiable Light.” But, Which must we think, *the most amiable Light?* *That*, in which some Men affect to set it: Or, *That*, in which the Bible has set it? And yet, I would know what they mean by the Covenant of Grace? According to them, a *Covenant* is a Compact between two or more Parties. If so, none are within *the Covenant of Grace*, but those who have given their Hearty Consent to it : And, as for all such, we believe, That He who has brought them into *the Bond of the Covenant*, Ezek. xx. 37. will keep them IN IT by his Power, through Faith, unto Salvation, 1 Pet. i. 5. And is not this to set *the Covenant* in a much more amiable Light, than those Men do, who tell us, That they who are brought into *the Bond of it*, MAY indeed have Strength to persevere, but it is left to themselves.

\* *Vind.* p. 64.† *Ibid.* p. 50, 51.‡ *Ibid.* p. 65.

“ whether

“ whether they will make use of it so as eventually to persevere unto the End, or no.\* ” Would they therefore speak clearly and properly, they should not talk of the *Covenant*, but of the *Proposal of Grace*: And then, in what an amiable Light can they set this *Proposal*, which we cannot also? Can they tell us, That God now commandeth all Men every where to repent, A&ts xvii. 30. That they are to preach the *Gospel* to every Creature, Mark xvi. 15. and the like. So can, so do we. We can assuré all Men, That Christ is an All-sufficient Saviour; That there is Merit and Grace enough, IN HIM, for the WHOLE WORLD; That HIM THAT cometh unto him, he will in no wise cast out: That he that believeth SHALL BE SAVED; yea, HATH LIFE, &c. And, all this, in as full a Consistency with our Principles, as they can with theirs. So that we set THE PROPOSAL OF GRACE, in as amiable a Light, as they can do for their Hearts; and, the COVENANT OF GRACE, in a Ten-Thousand times more amiable Light. Yea, we believe, That God gives the Non-Elect, AS MUCH GRACE, and of THE SAME KIND too, as they believe he gives his chosen. Wherein then, do we differ? Why, in these following Points, chiefly. We set fallen, corrupted Man, in a much more humbling and affecting Light, than they do: We plead, *The Lord alone should be exalted in the COVENANT OF GRACE*: That WITHOUT CHRIST, even the best of the Saints CAN DO NOTHING; and the like: But, they will have their own good Dispositions and Endeavours, to be considered; and will be the first, if not the chief Movers, in their own Salvation! We are for staining the *Pride of all Flesh*: But they cannot bear this! They are shy of such Speeches! We say, That God’s Grace is as effectual, in every one, and that at all Times, as he intended it should: That no Man CAN COME to Christ, EXCEPT the Father DRAW them, John vi. 45. And, that EVERY MAN that hath heard, and hath learned of the Father, COMETH UNTO HIM; and the like: But, though the former of these they dare not deny, and the two latter are the solemn Affirmations of our Lord himself; yet, they not only desire to be excused, but fall foul upon us! To go on, “ He speaks of Christ as a divine Person, as “ both God and Man,†” &c. and yet, he speaks these Things, and some others, in such a way, as to leave us in some Doubt, whether they think him, either God or Man. “ He has not at all diminished the “ Gospel-Account of the Nature and Design of his Sufferings. †” The Gospel-Account of the Nature and Design of his Sufferings is, That he was to BEAR OUR SINS, TO BE A CURSE FOR US, &c. &c. Now it was absolutely impossible he could bear our Sins, or be a Curse for us, without UNDER-

\* *Vind.* p. 65.† *Ibid.* p. 50.‡ *Ibid.* p. 65.

GOING THE WRATH OF GOD ; which yet he denies, and sneers at. " He speaks as highly of the *Operation* of the Spirit as he could, consistently with the Supposition of Man's free Agency." But he forgot, that Men are dead in Sins and Trespasses, Eph. ii. 1. That they must be born again, raised from the Death of Sin, &c. and that, if the Son SHALL MAKE THEM FREE, they SHALL BE FREE INDEED, John viii. 36, &c. &c. " His Account of *Justification* is owned by his Adversary to be scriptural." But, the Texts himself has quoted, being Judges, I have proved, it is not so. " He appears to be as much for the extensive *Obligation* of the moral Law, and for the religious *Observation* of the Lord's Day, as the Remarker himself ; \* " and I have shewn the contrary, several ways. " He has made some Improvements with regard to Christ's Offices," i. e. he has mentioned, " his Example," which we have considered ; and changed those Words, " to satisfy divine Justice," into a much more suspicious, and undeterminate Phrase, " to satisfy for our Sins." A blessed Improvement ! And yet, how he could satisfy for our Sins, and not undergo the Wrath of God, he cannot shew. " And with regard to his Humiliation," i. e. he has added some Phrases, which the Assembly have elsewhere ; and has not only dropp'd the Word CURSED, which the Apostle has in the present Case ; but the Vindicator disputes against the most necessary and essential Part of his Humiliation, HIS UNDERGOING THE WRATH OF GOD. " And with regard to his Exaltation." Here I owned the Improvement, and made the best Excuse I could for the Omission. " And the Means of our effectual Calling, and the consequent Benefits of it." The Assembly have upon that Subject, sufficiently hinted, That God calls us by HIS WORD ; and if he makes use of his Providence as another Mean, it is only a remote one, to awaken us to consider his Word, or the like : But, That our own sincere Endeavours concur with God, in HIS CALLING US EFFECTUALLY, is neither proper, nor true: And, " as to the Benefits consequent upon it," he has been so far from pretending to improve any of them, that he has given us an imperfect, and suspicious Description of *Justification* ; the Vindicator has contended for leaving them all uncertain, by pleading for the Uncertainty of our PERSEVERANCE : And one of them has dropt those sweet, significant Words, " their Bodies being still united to Christ," and the other laughs at them ! " He has improved the Explanation of some of the Commandments ; " Let the Reader judge, whether he has or no. " And given a new Answer at the End of them :" And a most sagacious, extraordi-

\* *Vind.* p. 65.

nary Question it is ! And as judicious and improving an Answer ! “ by which the Truth of the Assembly’s first Answer is secured. \* ” But this, we have shewn, they did much better secure themselves. “ Not to mention any Thing of several other advantagious Alterations.” What those other are, shall be left to himself. I can observe none of them, if it is not some Scripture Proofs. As to which, I grant that some few of them are very proper : But, some of them I have examined, and proved that they destroy his Cause ; and had it been worth while, I might have convinced him, that several more were no way to his Purpose. I must also put him in Mind, That, there are some Texts, which all Christians should have always upon their Hearts, and which should be carefully taught Children, such as, *God saw that EVERY IMAGINATION of the Thoughts of Man’s Heart was ONLY EVIL CONTINUALLY*, Gen. vi. 5. Behold I was SHAPEN IN INIQUITY : AND IN SIN did my Mother CONCEIVE ME, Psal. li. 3. Except a Man BE BORN AGAIN, he cannot see the Kingdom of God, John iii. 3. No Man CAN COME UNTO ME, except it were GIVEN him of my Father, John vi. 69. Not that we are SUFFICIENT OF OURSELVES to THINK any Thing, as OF OURSELVES : 2 Cor. iii. 5. And were, by NATURE, THE CHILDREN OF WRATH, even as others, Eph. ii. 3. Unto you it IS GIVEN in the Behalf of Christ, not only to believe on him, &c. Phil. i. 29. By Grace ye are saved, through Faith ; and that not of YOURSELVES : IT IS THE GIFT OF GOD, Eph. ii. 8. CURSED IS EVERY ONE THAT CONTINUETH NOT IN ALL THINGS, which are written in the Book of the Law to do them, Gal. iii. 10. Christ hath redeemed us from the Curse of the Law, BEING MADE A CURSE FOR US : ver. 13. and the like ; which these Gentlemen, with all their Improvements, thought unfit for a Place in their Catechism. Suffer me, once more, to ask the impartial and judicious Christian, whether these be not, *Scriptural Divinity?* And, whether any Doctrines can be *scriptural*, which are not consistent with them ?

Notwithstanding all these, he is so very fond of this Work, “ That he will have it to be the most comprehensive and catholic Catechism that has been published †.” Glorious Encomiums ! But, how that can be the *most comprehensive*, which drops entirely some of the principal Things in our Religion, or speaks of them darkly, or leaves them indeterminate : Or, how that can be most *Catholick*, which opposes many of them, I earnestly desire he would tell me. However, if it “ has met with the most disingenuous and scurrilous

\* *Vind.* p. 65.

“ Treat-

" Treatment," I am very sorry for it. *Disingenuity* can serve no Cause, but such as need it ; as, blessed be God, these Sheets will prove, our's does not. As for *Scurrility*, the Complaint would have come with a better Grace, if our Author had not egregiously out-done the Remarker, in every Thing " which can deserve to be so called." *How melancholy is the Prospect*,----as he discourages the making a fair " Enquiry, " and exercising the Right of private Judgment ; and that he " should take the direftest Course, to promote Discord " amongst Protestants, &c\*. But, who has done all this ? Who has discouraged the making a *fair* Enquiry, or the Exercise of the *undoubted Right of all Mankind*? Was it *fair*, to alter a *publick Work*, make it quite a different Thing, and then steal it upon the World ? Was there no other way, of making a *fair* Enquiry, but this, which all impartial Men must own to be *disingenuous* and *dishonest* ? Might they not have composed a Catechism to their Mind, and let this alone ? The *Arians*, I have been told, lately published a Catechism for themselves ; and none of us endeavoured to question their Right. The Papists had another, last Year, when I was in *London*, and I heard of no *publick Complaints* against it. How could a *Defense of this most excellent Catechism*, " promote Discord " amongst Protestants ? After the Reformation, these Principles were pretty generally received, amongst *all Protestants*, all over *Europe* : Whilst they were openly taught, *Popery* every where fell before them : Nor could *Hell* and *Rome* hinder their Success ! These Gentlemen, and their Masters, were the *Innovators* ! They were the *Beginners*, and *Promoters* of *Discord* ! And, they would do well to consider, " as in the Prospect of the awful Day of Judgment," Whether the *Protestant Religion*, has ever gained ground, in any Country, where *Pelagian* and *Socinian* Errors have been entertained ? Whether, it has not every where declined, from the Moment those *Tenets* got footing in any Place ? Whether *Popery and Deism*, could ever have threatened us, with an Inundation of *Antichristian* Darkness, if the Age had not grown indifferent about, if not averse to, the Principles of our pious Reformers ? Whether they ever heard of a *Calvinist*, that turned *Papist*, or *Antitrinitarian*, who became not first a *Pelagian*, or *Arminian* ? And, to add no more, Whether they have ever heard of a *Christian*, that turned *Apostate and Deist*, who was not first thoroughly drenched, in the Heresies of the wretched *Socinus* ?

The long Letter that follows, p. 66. can answer no End, if it is not to shew, how gloriously the *Vindicator* could follow the *meek Advices* given him ; and that some Men, can talk boldly whatever comes into their Heads. *Socinian Rant*, is suffi-

\* *Vind.* p. 65.  
Y  
ciently

ciently known ! Can one forbear smiling, or rather blushing for him, when he reads, " That the Author of this Answer, " therefore, if (not a disguised *Jesuit*, but) a Protestant Dis- " senter :---saps the Ground he stands upon, &c. Why; there was hardly a Protestant Dissenter in *England*, a Hundred Years ago, but was of the *Remarker's* Principles. And did not they know their own Opinions; and the Ground they stood upon, as well as this Letter-writer ? Did not those steady *Confessors* knew, " the Right of private Judgment," when they ventured their All for it; better than these Men, who, I hope, will never be called out to suffer for it, what they did ? Would they have tamely, or silently, suffered such an Attempt, upon the *Faith of the Churches of Christ*? No. A disguised *Jesuit* ! Ay, verily ; there are too many of them among us ! And the greatest *Thief*, calls *Thief* first ! The *Jesuits*, were the first Broachers of these *novel* Tenets, in this Nation ; and why they shoud hinder the *Propagation* of them now, I can't imagin. They knew well enough then, That there was no *Back-door* for *Popery*, so likely as *Arminianism*: And they know well enough now, That there is no way, to keep it long, and wholly, *out, and Christianity in*, but contending earnestly, and universally, for what these Men call *CALVINISM*. Hence the Fury and Rage of such Letters ! If the Vindicator indeed thinks there is any " rational Zeal " in that Letter, it will be hard to say when we can find any irrational ! any, even the " blindest Zeal!"

As for the Quotation from Mr. *Some*, p. 67. I can subscribe to the far greatest Part of it. Suffer me only to observe, That vindicating the Assembly's Catechism, is not an " *Imposition*." Those that do not like it, may let it alone. But surely, the imposing, or trying to *sham something under that Name*, which is diametrically opposite to it, is a bare-faced, disingenuous *Imposition*. He advises, " that whatever Cate- " chism we use, we should insist chiefly on the general Prin- " ciples of Christianity." I confess, I know not what these are ; but, I should think, with his good leave, That the *particular Principles of Christianity*, are not only *absolutely necessary* to be known, but more peculiarly proper for a *Christian Catechism*, " and explain the Catechism by the Scriptures, " and not the *Scriptures by the Catechism*." Very right ; for what other End, are the *Scripture Proofs* added ? Had the Reviser given us a Catechism, which could have been explained, and supported, by the *Scriptures*, we should have thanked him : But then, we are sure, it would not have been inconsistent with the *Assembly's*. After all, I am at a loss to guess, how all this could offer itself, from the Text, *Rev.* iii. 2. Bewatch-

*ful, and strengthen the Things which remain, that are ready to die, &c.* CHRISTIANITY itself, is indeed like to be lost among us ! But whether, the likeliest way TO STRENGTHEN IT be, to return to the Principles of our pious Reformers, which were remarkably blessed of God, to recover the Land from the Depth of Antichristian Darkness, and revive vital Holiness among all Ranks ; or imbibe the Notions professed or insinuated by the Reviser, and defended by the Vindicator, which were never accompanied, or followed, with any such visible happy Effects, any where ; we shall leave to God and their own Consciences. If he means any of our *new Sects*, among the Dissenters ; God knows ! *The Things which remain among them*, are but too strong, and still growing ! And therefore, our Lord's Words can only be applied to *us*, who have kept to the Religion of the Bible ; the Faith received, and embraced, by all the happy Reformers, abroad and at home. And, may the good Spirit of God incline, and enable us, to Be *watchful, and strengthen the Things which remain, that are, alas ! ready to die* : without which, there is no ground to hope, that ever *our Works shall be found perfect before God*.

The Vindicator next endeavours, to excuse his Friend, in Case of “the Appearance of some Mistakes, or Deficiencies, &c. from the Difficulty of drawing up such Compositions, quoting Mr. Baxter once more to that Purpose, &c. †” But, whether this was brought in, to palliate *some such Things*, of which he was conscious ; or *to display his own Talents*, who could, *so unexceptionably*, defend every Thing the other has said, but one : I know not. To draw up *a good Composure* of this kind, and much more to *out-do the Assembly's*, would, I believe, be indeed *a very difficult Task* : But, to maim, and alter, and deface, and quite spoil, *the best Catechism* that ever was, or ever will be published, seems to be no very hard Matter. Common, yea, very mean Talents, may easily be sufficient for all this, and a great deal more. And, while there is a Man of Sense in the World to read the new Question and Answer, which is of *the Reviser's own Composing*, he will be thoroughly convinced, of that Gentleman's uncommon and peculiar Abilities, for such an extraordinary Undertaking.

Among several Things, of very little Moment, in the next Page, he *falsely accuses* the Remarker, for “ talking as if no human Skill is capable of *mending it*. †” viz. the Assembly's Catechism : For, he no where says any such Thing. His Words are, “ It is not an easy Task, &c.” But, *human Skill* may be *very capable* of many Things, which would ~~be~~ *easy Tasks*. He then excuses the Length of some of the

\* *Vind.* p. 67.      † *Ibid.* p. 68.

new Answers, telling us, " That to commit them to Memory, can't be near so tedious, as learning an introductory Catechism first, and the Assembly's afterwards, &c. || " But this can no way help him ; because, his Catechism, has, upon many Accounts, much more need of an introductory one, than the Assembly's, as must be evident to every one that reads them.

" He apprehends it is plain, beyond Dispute, that they were exceeding narrow, and confined in their Plan, &c. † " If their Plan is *Scriptural*, it ought to be received, whatever Men may object to it. Give me Leave, to ask him once more, Would he have had them, to make that **BROAD** and **WIDE**, which God has made **STRAIT** and **NARROW** ? Pray, what Good End could this have answered ? And yet, This Charge is founded, in a great Measure, upon an obvious Mistake. Whatever the Assembly have said, for *Particular Redemption*, *Reprobation*, and the other *Quinquarticular Points*, in their *Confession* and *Larger Catechism* ; they have not, in THIS, said one Word for, or about *Reprobation* : They have not advanced a Syllable, against the Possibility of the Salvation of the *Non-elect*, the Extent of *Redemption*, &c. &c. Not one. They seem to have thought, That such Points as these, were not so proper to be taught Children ; that it would be soon enough to speak of these to them, when they should be grown up, and had well digested the other Points : And indeed, they give much the same Caution, *Confes.* ch. iii. s. 8. that the Church of *England* gives, in her seventeenth Article. " The Doctrine of this high Mystery of Predestination is to be handled with special Prudence and Care, &c." They are, 'tis true, clear and plain, That *God out of his MERE GOOD PLEASURE*, from all Eternity, ELECTED SOME to Everlasting Life, and that Christ is the only Redeemer of GOD'S ELECT, which are so fully, and frequently declared in Scripture, that it would have been *inxecusable*, to have omitted them : But they have said no more. Now, Mr. Baxter himself pleaded strenuously, for every Word of this. What they have offered concerning *Original Sin*, is not only clearly witnessed unto, in the Scriptures of the Old and New Testament ; but seems to be seen, felt, and perceived, in, and by, all Mankind : And therefore, they can't be in this thought too narrow. He is, " for a Latitude of Expression" ; not, I hope, for a greater Latitude, than the Scriptures allow. " Or stating Things in such a Manner as Protestant Christians in general could be pleased with.\* " That is, to leave out, or disguise, some of the Principal Things in CHRISTIANITY, to the Grief and Sorrow, of, blessed be God, the

\* *Vind.* p. 68.      † *ibid.*

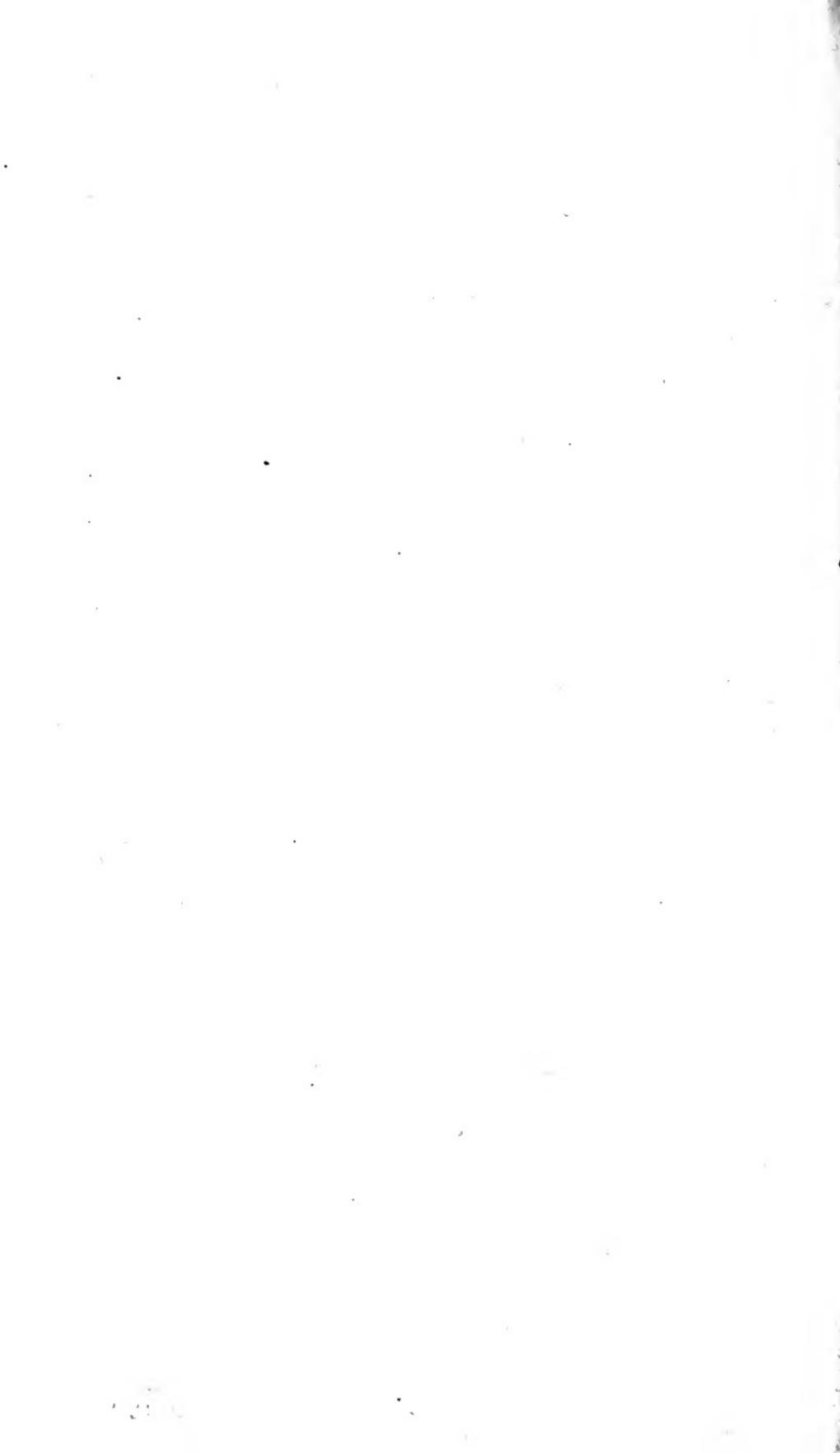
far greater Number, only to *please those*, who would not be pleased, if Things were not yet more to their Mind. As for *Brandt's Account of Things*, it is of no Weight with me ; nor ought to be with any one, who knows the *Partia-*  
*lity* of that History ; and that he wrote, on Purpose, to skreen, or justify, a Party, who were so clamorous, factious, and tumultuous, as to give the States of *Holland* almost as much Trouble, as their Wars with the King of *Spain* did ; as some of themselves acknowledged.

To conclude, I can freely join with Mr. *Baxter*, with a very little Variation, “ O ! that these Gentlemen had been “ wiser, than to put their Superfluities, their Controversies, “ and private Opinions into their Catechism, and had fitted it “ to the true End, and not to the Interest of their own Sects. “ But even *That* must needs be defiled with their *Trash*, “ and their Singularities must be put into the *Revisal*.” I also revere the Apostle’s Instructions, “ That Ministers ought “ to be *apt to teach, but should not strive*.” Who are they that *strive*? When Innovators spoil us of our Property, may we not contend for our own ? Can we not expect Peace, if we submit not to those, *who say, to our Souls, bow down, that we may go over them*? Isa. li. 23. We are heartily willing, “ to receive him that is weak in the *Faith*, but not to doubtful “ *Disputations*, Rom. xiv. 1.\*” Tho’ we must own at the same Time, we are afraid, That if we receive *none*, to what these Gentlemen may call, *doubtful Disputations*, we shall not *re-*  
*ceive them* at all to the *Faith of Christ*, but to the *Deliriums* of *Socinus*, or the like : For it is evident, That there are hardly above Two material, at least *essential Points* in Scripture, which these Men will not call *Doubtful Disputations*.

¶ *Ibid. p. 69.*      \* *Ibid.*

*F I N I S.*





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P O S T S C R I P T,

T O

The C O N G R E G A T I O N of

*PROTESTANT DISSENTERS*

At H A C K N E Y,

Now Under

The P A S T O R A L C A R E,

O F

The Reverend Mr B A R K E R.

*Beloved in the L O R D,*



R Gibbs, lately your pretended Pastor, begins his Letter, very gravely telling you what no one could doubt, “ That his being fixed with you, was *one of the most Remarkable Events of his Life:*” --- And, “ That his Situation with you was fully agreeable,” (a). Or might have been so, is known to all, who have heard of your Love and Kindness, to your former Pastors: --- But, his desiring to be “ Instrumental to do your Souls good, by “ building you up *in your most Holy Faith, &c.*” (b). Is such a *Solecism*, as very few others could have had the Face to stumble upon; but exactly of a piece, with a great many that follows! His avowed Design is, to *discover* what you did not know before, That he is *not OF THE SAME FAITH with you*; and *all good Christians*; “ But, “ that the result of his Diligence and Care among you, has been “ a *change of Belief and Opinion about sundry Points of Religion, the Capital or Fundamental, not excepted.*” (c). And therefore; if there had been any, “ Of that frankness and plain dealing “ in him, which he purposed;” (d). He should have honestly told you, “ He desired to be Instrumental, *not* in building you up

(a) Pag. 3.

(b) Pag. 4.

(c) Pag. 4.

(d) Pag. 4.

" in your most Holy Faith ; but in bringing you into a change of Belief and Opinion," i. e. in plain terms, to give up THE FAITH OF CHRIST, and, with Mr Gibbs, to BELIEVE LIES : For, if YOUR FAITH IS MOST HOLY ; his new Belief, being wholly and diametrically opposite to it, is, and must be, by his own Confession, MOST UNHOLY ! Now, how a most Unholy Faith, can be a means for " improving you in all Virtue and Goodness," none but such mighty Connoisseurs will pretend to tell. But, blessed be God, you have shewn, " That you are not Children, tossed to and fro, and carried about with every wind of doctrine : Eph. iv. 14. And, I hope, it will more and more appear, That your Hearts are established with Grace. Heb. xiii. 9.

To introduce his new-fangled Faith, he begins with a very new-fangled, not to say ridiculous, if intelligible, Expression, " When I came to Hackney, I had not made my last understanding in Religious Matters." (e). Now, tho' these Words can hardly be understood, we may gather his meaning from his acknowledged Purpose. But truly, he might have saved himself the Trouble of this Confession ; for, it is now plain enough, he had not then made his FIRST understanding in those Matters ! Then he understood nothing of them ! For Men are not easily shaken, in what they understand. Yea, I dare be bold to prophesy, he has not yet made his LAST understanding in them. It seems he desired " To re-examine these Matters, and was induced to settle with you, because he should have more Leisure, and better Opportunities to do so." And yet, to be an Assistant in London, is neither, in my Opinion, so great, nor so heavy a Charge, nor requires half the Time and Attendance, as to be Co-Pastor over so very considerable a Congregation as Yours : Nor could he have half the Advantages with you, by conversing with Ministers and other learned Gentlemen, about such difficult and important Things, (which might have been of great service, to set, or keep him right, in his re-searches) as in the City : And therefore, some have thought, that his advancement to the Pastoral Office, an Honour he was never like to be called to where he was, and -----, were as " Considerable Inducements to accept of an Invitation from you." (f). Be that as it will, " When he came, he set himself to study, - - - has read the best Authors on both sides ; but above all, searched the Scriptures, - - - and he hopes, carefully implored the Divine Teachings, --- and the Result of all has been a change of Belief, &c." (g). He dare not, you see, positively say, he has so diligently and impartially implored those Teachings, but only he hopes, he has ! However, we have here a tacit but dreadful Confession, he did none of them before : At least, it is plain, he did them not as he should : For, if he had, the Result would have been the same. The Scriptures are the same now, they were then ; he was as capable of reading, and judging a dozen Years ago, as now ; and those, who after searching them honestly, find Calvinism in them one Year, shall not find the Blasphemies of Socinus in them the next. The Divine Teachings never did, never can lead any Man into Error. God was formerly, as ready

ready and able to *Teach those*, who humbly, seriously, and importunately prayed for HIS SPIRIT, to lead them into all Truth, as now ; and would, no doubt, have taught him, had he been thus implored by him : But this he did not do, as himself here implies ! And yet, the Author has been long a Preacher ; has been several years ordained ; did then give a *Confession*, of what he called his *Faith*, in the Sight of God, and before you ! and all, before he had done these Things ! What a shocking account is this ! How can he expect to be believed ? What Candour, what Charity ! Does he deserve ? And now, boldly to impute such a *change* of Belief, &c. in any Measure, to the *Divine Teachings* ! Or rather such Things, upon the *Spirit of God* ! has more desperate Wickedness in it, than some Men seem to be aware of. But, ----- as you have heard him give his former understanding in religious Matters, he invites you now to read his present understanding in them. We therefore go on, to examine his *Re-examination*.

" He begins with the *Doctrine of the Sacred Trinity*," which is by much too low, and common an Epithet. " He can no longer believe it is stated Orthodoxly, -- either in the first Article of the Church of England ; or the sixth Answer of the Assembly's Catechism ;" tho' he himself solemnly subscribed both these, on a certain memorable Occasion ! " And much less the Creed of Athanasius, &c." pag. 5. And why then, did not he state it here agreeably to the Scriptures ? Surely, this might be expected of him, when he proposed, " By thus writing to you to discover and make his *change* of Belief, &c. known !" (b). Was it enough, to tell you what he did not now believe, and leave you quite in the Dark, about what he does believe ? But, we shall see, this Man's *Creed* is composed, mostly of *Negatives* ! His Reasons are, " There are no such Propositions to be met with in Scripture." (i). A sweet Reason ! And are all, yea, or any of the Propositions, in which he has expressed his new *Faith*, to be met with in Scripture ? I wish he would shew us where we may find them. Or, are we to believe nothing, which is not expressed in Propositions, literally to be met with in the Word of God : If so ; notwithstanding our Lord's Argument, for the *Resurrection*, from those words, I AM THE GOD OF ABRAHAM, Mat. xxii. 32. ---- the Sadducees might have pertly answered, There are no such Propositions, in that Text, as this, *The Dead shall Rise* ; or, *There shall be a Resurrection of the Dead*. When the Apostle quoted Moses's Law, *Thou shall not muzzle the ox that treadeth out the corn.* 1 Cor. ix. 9. to prove it was the Duty of People to give their Ministers a maintenance ; by Mr Gibbs's Logic, the *Corinthians* might have excused themselves, denied that this Proposition, *Ministers ought to be maintained by their People*, was to be met with in Scripture ; and, if they had had but a little of the Assurance of our modern Disputants, might have sneered, at such a pretended Proof of it. The Scriptures were written, and given, to reasonable Creatures, who were to SEARCH OUT the meaning, to explain one passage by another, compare parallel Texts, with all other proper helps, and then gather out the Sum and Substance of

(b) Pag. 4.

(i) Ibid.

them all. So that it is sufficient, if the SENSE and MEANING, of such Propositions, may be evidently and certainly found in them, though the VERY WORDS of them, may not be literally met with in Scripture. Or, if it is not; then farewell PREACHING, and expounding them! &c. yea, farewell all private, and public Instructions, all religious Conferences about them! &c. &c. And yet, this Proposition, THESE THREE ARE ONE; the Form of Baptism; the Form of Blessing; and many others to the same purpose, are literally written in the Word of God. "The Apostle tells us, there is one "God, the Father," (k). (he does not add, wiz. as Mr Gibbs ekes it out) "And one Lord Jesus Christ, &c. 1 Cor. viii. 6. And one God "and Father of all, &c. Eph. iv. 6." What then? These passages speak, of the Persons of the Trinity, according to the Dispensation of Redemption, in which, the FATHER sustains the Honour and Majesty of THE DEITY, and the other two condescend to act Ministerially, ONE, as the Redeemer, THE OTHER, the Sanctifier of his People. None of these Texts, nor any other, say, That the SON and BLESSED SPIRIT, are distinct Beings from, or not equal with the Father; and much less, that either of them is ANOTHER GOD, all which, and many such shocking Things, this Author, and his Friends do, and must say. They could, neither of them, have acted the Part they have undertaken, for our Redemption, if they had not been God equal with the Father. "The Father is stiled God Absolutely, and by way of Eminence, and with peculiar high Titles." (l). Wherever the Words, GOD, JEHOVAH, LORD GOD, and the like, are found in Scripture, without some personal Name, or some Circumstances, restraining it to some particular Person, there all the three Persons are signified, and none of them is in those passages more Absolutely stiled God than another. We no where deny, that the Father is Absolutely stiled God in many hundred Places. The Reason I have just now suggested, may easily account for it. And yet, the Son, in many other Places, is stiled God Absolutely, as well as the Father. The Name JEHOVAH is always used Absolutely; is religiously and constantly appropriated to GOD MOST HIGH; and more especially signifies his necessary Existence, Independence, eternal and unchangeable Essence: But, each of the Blessed Three are called JEHOVAH, in a great number of Texts. As "For the peculiar high Titles and Epithets;" I call upon him, to shew me so much as One, which is not either purely Personal, or given him with respect to the Dispensation of Redemption. We all grant, the Father is the FIRST in Order, and Operation; many of us have called him, THE FOUNTAIN OF THE TRINITY; and I, for my Part, allow there is a Greatness, and Pre-eminence, in the Idea of FATHER, and shall readily yield him all Prerogatives, not everwise of the CO-ESSENTIALITY and COEQUALITY, of the Son and Spirit with him. "And to make the Son and Spirit equal to him, is inconsistent with the numerous Texts which affirm them to be both of them, of and from HIM, and to act in all Things by his Mission, and Authority, and Will." We never deny they are of Him and from Him: What we plead is, that they are still WITH HIM and IN HIM also.

Each

(k) Ibid.

(l) Ibid.

Each of them, we know from Scripture, is GOD, JEHOVAH, THE LORD OUR GOD, &c. &c. But seeing there is but ONE JEHOVAH; that the Lord our God, is ONE LORD; and that there can be but ONE GOD, &c. &c. We are sure, they are all THE ONE GOD. Thus it is written, and thus we believe. If therefore, EACH IS GOD; and, there is but ONE GOD; the SON and SPIRIT are EQUAL with the FATHER: For, there is NO Inequality in JEHOVAH; nothing higher or lower, nothing more or less Powerful or Glorious, in THE DIVINE BEING. And, " As to their acting in " in all Things by his Mission and Authority, and Will;" It is neither true, nor to his purpose. Not true; for it does not appear, that the Son and Spirit acted, in the Creation of all Things, by his Authority; or, that either of them was sent, or were delegated to it; and much less, that his Will, was the command of a Superior Being; or implied any proper Authority IN HIM, or essential Dependence, or Subjection in them. Not to his purpose; for if it were universally true, the Order of their Subsistence and Operation, or the Dispensation of Redemption, might easily satisfy us of the Reason.

The Question is not, whether the Son is OF the Father, and the Spirit FROM the Father and the Son; these we believe with the Scripture: But, whether the Son, be his own proper Son; so his Son, as that he is equal with Him. Joh. v. 17, 18. &c. Or, be GOD OF GOD, VERY GOD OF VERY GOD, as the Nicene Creed has it: And, whether the Holy Spirit, so PROCEEDETH from the Father and the Son, as to be still IN them, and to have the same individual Essence they have; as we believe: Or, whether the Son, be not his Son in some lower and general Sense; and whether the Spirit proceeded from them both, in some such way as other Creatures did; according to them? Not, whether they are distinct PERSONS, and, as such, OF the Father; which we grant: But, whether they are distinct, and inferior BEINGS? which we deny. Not, whether the Son was from Eternity BEGOTTEN of the Father, by a Communication of the same undivided ESSENCE and PERFECTIONS, which is our Faith: But, whether he had a Beginning, was created, or made, and consequently, may be ANNIHILATED, as all things, which were created and made, may; as they must believe, if they differ from us? Not, whether the Blessed Spirit, as a Person, did Eternally proceed from the Father and the Son, so as that He also enjoys the same individual Nature, and Perfections, with them; which is our Opinion: But, whether he is the CREATURE of the Father, MADE by the Son, as many of the Arians say; or be, they know not what, an Attribute, or a sort of Vapour, &c. according to the Socinians? Not, whether in the Work of Creation, they acted according to the ORDER of their Subsistence, which none of us deny: But, whether they were, with the Father the ONE JOINT-CREATOR; or only, as Under-Agents, or Instruments, as some Love to speak? Not, whether in the work of Redemption, THE SON was chosen, sent, and furnished for his Work, &c. by THE FATHER; and, in the whole of his Humiliation, acted according to his Will, by his Command, and for his Glory; all which is freely granted: But, whether all this was the voluntary Condescension of A SON, according to us; or only the Duty, to

which, as a *Dependent*, and as a *Creature*, he was obliged, according to them : And whether a *Finite Person*, as he must be, if he is not **GOD MOST HIGH**, could satisfy for *Sin*, purchase a *Right to eternal Glory*, be our *Advocate with the Father*, have the government of all *Things laid upon his Shoulder*, and ALL *POWER in Heaven*, and in *Earth given unto him*, and, to name no more, be THE OBJECT of his People's *Trust*, and *Obedience, Prayer, and Praise*. &c ? All which we deny ; and they affirm. Not, whether the *Holy Spirit* is SENT from the *Father*, and from and by the *Son*, to gather, lead, quicken, and sanctify the People of God ; and whether, he takes of *Christs and shews it unto them*, &c. according to the *Scriptures* : But, whether he could have undertaken, or done all this, had he not been INFINITE in all *Perfections*, and consequently, **GOD MOST HIGH** ; which they affirm, and we deny ?

From what he has said, of which I have given you every Syllable, he concludes " That the Doctrine of three Persons, i. e. of Three distinct, intelligent, voluntary Agents," indeed they could not have been AGENTS, had they not been Distinct, Intelligent, and Voluntary, " Each of them Self-existent, Independent, and Supreme, or having the very same Divine Essence," (thus he confounds Things which are very distinct!) is no less irreconcileable to Reason than it is to Scripture." (m). And has Mr Gibbs read, or does he understand, the best Authors, who gives this, as our *Doctrine of THE TRINITY*? The *Divine Essence* is certainly Self-existent, Independent, and Supreme : But he knows, that we ascribe Self-existence or Aseity, as contra-distinguished from necessary Existence, to the Person of the *Father* only. He only is OF Himself, Un-originate, and OF or FROM no other. The Person of the *Sou*, is OF the *Father*, and not OF Himself ; and the *Holy Ghost* is not OF Himself, but OF and FROM the *Father and the Son*. The second and third Persons, are referred to THE FIRST, but THE ESSENCE, in which they have each of them Communion, is THE SAME. And has Mr Gibbs offered any one Word from Scripture, to which this is Irreconcilable ? Not one ! How easy do some Men find it to believe, and say, what they have a Mind ! And, as for Reason, it has no Business here, but to enquire whether this be revealed. If it is, REASON ought to make no Objections, no Demur, against this self-evident Truth, WHAT GOD SAYS IS TRUE. There is no Room for asking, How, or WHY, it is so ; after God has revealed, that it is so. Our Reason is not the Measure of Truth. There are many Things above our Reason to understand, which are, and must, yea, and are confessed to be undeniably True. ---- " He acknowledges he cannot vindicate this Doctrine from Tritheism, &c." But this Doctrine, is not ours. And if it were, it is a poor argument, he cannot vindicate it from Tritheism, therefore, it is so ! Did he ever hear of a Tritheist, among his old Friends ? So much as one ? Is it possible for those, who believe the *Divine Essence, Substance, or Nature* to be ONE and UNDIVIDED, to believe there are THREE GODS ? No, it is not ; if they were never so fond of believing it. We read in Scripture of God and God, JEHOVAH AND JEHOVAM ; but never of two, or

three

*three Gods, or JEHOVAHS.* Besides, how can this Man and his Friends avoid the guilt of believing, serving and worshipping at least *two Gods*? Indeed their Consciences will not suffer them to deny it! They acknowledge it, they plead for it, i. e. for a *supreme* and an *inferior God*. But, Nature, Reason, and Common sense, exclaim against and abhor this. An *inferior God*, is a Contradiction in Terms! A palpable Absurdity. As much so, as a *Finite Infinite*, a *made unmade Being*. And the Man who embraces the Blasphemies of *Arius*, or *Socinus*, to avoid *Polytheism*, runs from an imaginary, to a real, an acknowledged *Polytheism*; and verifies the old Proverb, with a Witness,

*Incidit in Scyllam, qui vult vitare Carybdim.*

“ As such Doctrine cannot be the Object of my Belief, &c.” (n). How now? *can not*? How dare he utter this, without blushing? *Can't believe* what he so solemnly *subscribed*! And afterwards *professed*, before God, and you! See the efficacy of Delusion! “ I am the more against it, on account of its being strenuously espoused by the *Papists*;” This is hardly so good, as an old Woman's Reason! Should I tell him, I am the more *for* the Doctrines, of *Original Sin*, *particular Redemption*, &c. &c. because the *Papists* are generally strenuously *against* them; I fancy he would think the same. Should I plead, I am the more *against* *CREATURE-WORSHIP*, *FORMS OF PRAYER*, &c. because they are so strenuously *for* them, what would he say. The Doctrine of *THE TRINITY*, is a *Scripture-Doctrine*. The *Old* and *New-Testament* are full of it. It was the Faith of the antient *Jewish Church*; and has been the *Creed*, of the Church of Christ, in all Ages, to this Day. Bishop *Stillingfleet* sticks not to say, that we are as sure, the Primitive Church was of the *same Faith* with us, in this Matter, as that we *received the Scriptures from them*. And Bishop *Bull*, and Dr *Waterland*, to name no more, have put it beyond all modest doubt. The *Waldenses*, *Albigenses*, and all the *ANTIENT WITNESSES* against *ANTI-CHRIST*; the *Wicklevists*, *Bohemians*, and all *our pious Reformers* and *Martyrs*, were all, to a Man, with us in this Doctrine. Besides, *THE ANTI-CHRIST* was to *sit in the Temple of God*; and consequently, to preserve the *ESSENTIALS* of our Faith; or none, in that Communion, could have been *Christians*, or have had any Reason to expect *Salvation*, in the *Gospel-way*. And, when the *Papists* had so corrupted Christianity, that they had, in many Things, quite altered it; it was owing to the *Infinite Goodness of God*, that they were *not permitted*, by any *publick Act*, before the Reformation, to overturn or destroy *this Doctrine*, which is *THE GREAT FOUNDATION* of all *revealed Religion*. I say *publick Act*, and before the Reformation; for, since that Time, many of them are far from being strenuously *for* it; and not a few, set themselves wickedly to overturn it; by pretending, it is not a *Scripture-doctrine*; or, not *so clearly and fully revealed there*, but that we must be obliged to *unwritten Traditions*, the *Authority* of the *Church*, and the *Infallibility* of the *Pope*, to support

(n) *Ibid.*

Support it\*. Thereby shewing, how little they regard *this great Foundation-truth*; so they may establish the *Necessity*, of their *unscriptural Traditions*. Withal, “the Doctrine of Three Persons, &c.” as he has stated it, page 6. in the beginning of this Paragraph, is so far from “being strenuously espoused by the Papists;” that it was never espoused, by any one of them, in this World. Yea, If any one of them, should dare to espouse it; he would run the Risk of being burnt for a *Heretic*. So that I must charge this notorious *Falshood* upon him, as proceeding either from *gross Ignorance*, or deserving a worse name. “The Papists, when presled with the “*Absurdities* of *Transubstantiation*, have immediate Recourse to “this Doctrine, and find the best Refuge in it.” But, whether the scandalous Wickednes of the Priests, in daring, to name the *Doctrine of the holy and undivided Trinity*, at the same Time, with their *novel, anti-scriptural heap* of *Absurdities*, *TRANSUBSTANTIATION*; to compare them any how together; or presume to defend or inculcate the Belief of *this* by *that*: Or, Mr Gibbs’s ridiculous Mean-ness, to say no worse, in giving their odious Practice, as a Reason “for being the more against the *Doctrine of the Trinity*,” be most to be contemned, I do not know. Dare any of them say, That the *Proofs* offered for both, are any way alike, and much less *equal*? That the supposed *Absurdities* on our side, are equal, or any Thing like *equal*, to these on the other. That Monster of Monsters, *Trans-substantiation*, was never so much as heard of, any where, for more then seven or eight hundred Years after Christ; was at first opposed, for several ages, by the most considerable Men then in *Europe*; could not be imposed on the World, no not by the *Infallibility* of the Pope, or the Church, or their more *convincing Arguments* of Fire and Faggots, for some Centuries; was never generally taught, *as it is now*, nor confirmed by any Council, till the ever infamous Con-venticle at *Trent*; has no *SHADOW* of Proof, not the least, in *Scrip-ture*; is evidently contrary to *all our Senses*, even in a Matter, of which *our Senses* are competent and unquestionable Judges; is in-contestably contrary to *Reason*, and several other Articles of Faith; destroys the *very Nature* of a *Sacrament*; tends to overthrow the *Evidence of Miracles*; and has made way for, yea, is the sole Foun-dation of, the most *gross* and *brutal Idolatry*, which ever came into the Heads of sinful Men, &c. &c. Whereas, the *Doctrine of THE TRINITY*, is the *very Basis* of our Religion, and a *summary* of the *Christian* Faith; runs through the Bible; was the *Faith* of the ancient *Jewish* Church, and of the Church of *Christ*, in all ages, to this Day; was preserved, by God’s special Providence, in the Church, through that long, and black Night of *Anti-Christian* Darkness, and witnessed unto, during that Period, by all the *faith-ful Witnesses of JESUS*, to a Man; could never, can never, be proved to be contrary to the *Law of Nature*; is no way repugnant to *any other Article of Faith*, to *any Maxim* of Reason, or to any of the ways whereby we learn Knowledge; is absolutely necessary, to enable

\* As Bellarm. de verb. Die, l. 4. c. 4, 5, 6. Eck. Enchir. c. 4. Bail. Tract. l. Q. 9. Petav. de Hier. Eccles. l. 1. c. 1, &c.

enable us, to account for many other Points relating to our Faith and Practice, and especially of our Redemption; and, without which, it is impossible for Christianity to be kept clear of Polytheism and Idolatry.

He goes on, " It has been, I am now persuaded, a grand ob-  
" stacle to the spread of Christian Religion in the World (o); " He is now persuaded; therefore it is so! is Mr Gibbs's only Topic. But, what could possibly persuade him of this? How came this ridiculous Fancy into his Mind? Christianity, in the first ages, was spread, by the great Preachers of this Doctrine. Ebion, Cerinthus, the Gnostics, Paulus Samosatenus, Arius, Sabellius, and the Antitrinitarian Crew their Followers, never spread Christianity any where. Our Religion, wherever it was preached, prevailed, through the Power of the Holy Ghost: nor was ever its Progress, and irresistible run, checked in any Country, till Men of his Principles corrupted it. Nor was it ever rooted out of any Nation, till this great Foundation of it was opposed, ridiculed, and blasphemed, by the impious Wretches above-named, and their Disciples; and then, the holy Spirit, as we might well suppose, withdrew his enlightning, renewing, and sanctifying Influences; and God was, in his holy and just Judgment, provoked, to give up those who received not the Truth in the Love thereof, unto strong Delusions, to believe Lies. Then did Mahomet arise! and carry away so great a Part of those, who, having given up this Doctrine, were little more than Christians in Name, with an ill-concerted jumble of Jewish, Heathenish, and Antitrinitarian Dotages, blended with several Truths, obvious from the Law of Nature! They were the Antitrinitarians, I say, who were so easily drawn off, from the Religion they had corrupted, to Mohamedism. The northern Nations, about the middle ages, were all converted to Christianity, by those who believed this Doctrine: nor was there an Antitrinitarian among them. The ancient Inhabitants of this Island, who first received the Faith of Christ, as far as I know, were never infected with these Corruptions. And, as Christianity, was originally planted, every where, by the steady Believers of our Doctrine, God so ordering it, that wherever our Religion was first preached, THIS GREAT FUNDAMENTAL should be kept PURE; so was it, every where, Reformed, by the zealous Pleaders for the Doctrine of THE TRINITY.

He adds, " will ever be a Prejudice to the Conversion of Jews, Mahometans, and Heathens (p); " See the Power of Error! Now, tho' this be only Tautology, I must be very particular in answering it. And, not to contest about the Propriety of Words, how can it be a Prejudice, to the Conversion of the Jews? The Old Testament is full of this Doctrine. We often read there, of a Plurality of Persons in the Deity, and God said, Let us make Man in our Image, and in our Likeness; and therfore, the Image and Likeness of them all, is ONE and THE SAME. Gen. i. 26. Behold the Man is become like one of us, chap. iii. 22. And the Lord said, Let us go down, chap. xi. 7. Whom shall I send, and who will go for

(o) Ibid. pag. 6.

(p) Ibid.

us? Isa. vi. 8. &c. &c. We read of *Jehovah raining Fire and Brimstone from JEHOVAH*, Gen. xix. 24. of God saying to another, *Thy Throne, O God, is for ever and ever*, Psal. xlvi. 6. &c. Here then is JEHOVAH and JEHOVAH, GOD and GOD; but the Jews well knew, that there are not two JEHOVAHS, nor two Gods; and that JEHOVAH is a name appropriate to the one GOD. We read of one, who appeared as a Man, is called *the Angel of the Lord*; and yet is also called JEHOVAH, GOD, GOD ALMIGHTY, &c. who assumed the Names, did the Works, and accepted the Worship of GOD MOST HIGH. See Gen. xvii. throughout. chap. xviii. 1, 13, 17, 20—33. chap. xix. 17—24. chap. xxii. 11—18. chap. xxvi. 24, 25. chap. xxviii. 12—17. chap. xxxii. 24—30. compared with Hos. xii. 3—5. Gen. xxxv. 9—13. &c. &c. The two first Verses of the Bible mention, at least, two Divine Persons, employed in the Work of Creation; and we hear of our CREATORS, MAKERS, &c. See above, page 14. We find all the Three Persons mentioned together, in the same manner they are in the New Testament, Psal. xxxv. 6. Isa. lxi. 1. chap. lxiii. 9, 10. chap. xlvi. 16, 17, &c. As for the promised MESSIAH, we find him called *the Angel of the Covenant, the Angel of his Presence, or Face*, &c. But this Person, is often described, by the Names and Titles, and as having the Perfections, doing the Works, and receiving the Worship, of GOD MOST HIGH. Thus, in the forecited Places, he that is called the Angel, is called GOD, JEHOVAH, &c. &c. See also these Texts, Behold, YOUR GOD will come with Vengeance,—Then the Eyes of the Blind, shall be opened, Isa. xxxv. 4, 5. Behold, the LORD GOD will come,—he shall feed his Flock like a Shepherd, chap. xl. 10, 11. Prepare ye the Way of the LORD, ver. 3. The LORD whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant, Mal. iii. 1, &c. His Name was to be THE EVERLASTING FATHER, THE MIGHTY GOD, Isa. ix. 6. JEHOVAH OUR RIGHTEOUSNESS, Jer. xxiii. 6. He is the God of Israel, Psal. lxviii. 7, 8, and 14, &c. His goings forth have been from of old from everlasting, Mic. v. 2. see Prov. viii. 23—34. It was he who dwelt between the Cherubims, Exod. xxv. 20—22. Psal. lxxx. 1, &c. What do I say, it was he who entered into Covenant with Abraham, Gen. xvii. throughout; and renewed it with his Posterity, Exod. xxiv. 10, 11. and by consequence, was the God of Israel, did what none but God could do, and received and accepted the Worship due to GOD MOST HIGH. By him were all Things created, Psal. xxxiii. 6. He it was who redeemed his Church, was her Shepherd, her Husband, &c. &c. and therefore, HE is GOD MOST HIGH. Time would fail me, and therefore I go on to consider the Third Person. We find him moving upon the Waters, Gen. i. 2. By him the Heavens were garnished, Job xxvi. 13. Elihu declares, the Spirit of the Lord made me, Job xxxiii. 4. The royal Psalmist calls him, the God of Israel, the Rock of Israel, 2 Sam. xxiii. 2, 3. speaks of his Immensity and Omnipresence, Psal. cxxxix. 7, 8. and of his renewing and sanctifying Influences, Psal. li. 11, 12. See Prov. i. 23. Isa. xliv. 3, &c. It was he who inspired, sanctified, and sent the Prophets, Joel ii. 28. and that was to conduct the Messiah, in the Days of his Humiliation, Isa. lxi. 1. chap. xi. 1—7. by

by whom our Lord wrought his Miracles ; and therefore, we may gather, that *Moses* and the Prophets did. He is said to have *striven* with the Antediluvians, Gen. vi. 2. *God testified against his People by his Spirit in the Prophets*, Neh. ix. 30. The *Israelites* are said to have rebelled, and vexed the *Holy Spirit*, Isa. lxiii. 10. I need add no more, since these Texts, out of many, which I have thrown together as they occurred to my Mind, may superabundantly convince us, that if the *Jews* indeed believe the holy Scriptures of the Old Testament, the Doctrine, that *there are three Persons in the God-head*, &c. cannot prejudice them against *Christianity*. But, before I have done with this, you will give me leave to ask him a few Questions. 1. Does he not know, *that*, not only, *even unto this Day, the Vail is upon their Heart*; but that they are *under the Curse*, and given up to *judicial Blindness and Hardness*? 2. Can any Persuasions, or other Means, be effectual for their Conversion, till *that Vail is taken away*; when neither the unparalleled Destruction that came upon them, nor their long and astonishing Dispersion, and many other Things concerning them, which were all foretold by our Saviour, and are, if I may so say, a continued Miracle, and unanswerable, irresistible Evidence of the Truth of *Christianity*, have no effect upon them ? 3. Since the *external Obscurity and Meanness* of our blessed Lord, in the *Days of his Flesh*, which was so contrary, to the mistaken Notions they had imbibed, concerning the *Messiah* and his Kingdom, was the *chief Stumbling-block*, on which they stumbled; can it be thought, that the *infinite Dignity* of his Person, should ever be a Prejudice to their Conversion ? 4. Since Mr Gibbs, and all his Brethren, must own, that *CHRIST IS GOD*; and consequently *a living and true God*; and therefore, that there are, at least, Two Gods; which is evidently contrary to the whole Scriptures, and absolutely inconsistent with *natural Religion*: Dare any of them say, that this Doctrine will forward the Conversion of the *Jews*? No; they dare not. Or, if any of them should; let an honest Man ask any *Jew*, what he thinks of *Polytheism*; of his being baptized in the Name of two Gods, one Supreme, another made so, but lately, &c. and he will hear his Judgment of the Matter. Whoever then shall be instrumental in their Conversion, these Gentlemen shall not; for the very Thoughts of any such Things, would fill them with more Rage, than they were at the supposed Carpenter's Son. And if Mr Gibbs had had either a few more Grains of Sense, or a little more of the Candour, he expects from you, he would have been ashamed of such a vile Innuination.

“ It will also be a Prejudice to the Conversion of the *Mahometans* (q). ” But how? Had not those, who were called Christians, fallen from their Faith, not one of them could ever have been brought, to embrace the Raveries of that Impostor *Mahomet*: And what is there in these Mens Scheme, which should induce them to change their Religion? The *Mahometans* speak, almost as honourably of Christ, as these Men do: and Mr Gibbs, and his Friends,

expect little more from him, they call their *Saviour*, than those do from their Prophet: they believe, that *Mahomet* coming last, put the finishing Stroke to the Religion of *Moses* and *Christ*: and will they change their Religion for nothing? No, no. If they do change, they must hope for something in and from *CHRIST*, which *MAHOMET* never promised them. But, what can these Men promise them? Mr Gibbs denies, that they have *Righteousness in Christ*, or that they, excepting a very few, need renewing *Grace*, &c. &c. and he that could not bring in everlasting *Righteousness*, we know, could not make an end of *Sins*: &c. &c. What then shall they get, by changing their Religion? Will they quit a later Prophet, for a more ancient one? A mighty Conqueror, for one whom, out of Respect, they deny to have been *crucified*? No. If ever they are converted, it must be in Expectation, of having *Wisdom*, *Righteousness*, *Sanctification* and *Redemption* in *Christ Jesus*, which they can have in no other; and which this Man says they cannot have in his *Saviour*, but we know they may IN OURS. So that, if ever they turn, it must be to *CHRISTIANITY*, not *Socinianism*. Withal, if he had read the best Authors on our Side, he must have known of what Principles the Monk was, who assisted in composing that miserable Hotch-potch, THE *ALCORAN*; must have heard, that *Socinus* was in *Africa*, among the *Moors*; was suspected to have learned *Mohammedism* among them; charged with corrupting *Christianity*, by bringing the Tenets of that Religion into it, changing only *Mahomet* for *Jesus*; that his Principles and those of the *Alcoran*, have been compared, and . . . . I shall wave the rest; and, to name no more, that there was a Talk, not very long ago, even in *England*, about a Sort of a Coalition or Agreement, between those refined Christians the *English Unitarians*, and the *Orthodox Churches* in *Morocco*! If then, these Men have a mind, to convert the *Mahometans* to their Notions, by moulding their *Dreams*, as near as they can, to *Mahomet's Raveries*; who can but praise and admire their Piety, and *Catholicism*? As for us, we cannot think of converting them, at so dear a rate, as to compliment them with our *Faith*; least, by thus trying to bring them over to us, we be found *apostatizing* towards them. No, no: *Let them return unto us*; for God has said, *return ye not unto them*, Jer. xv. 19. One Thing I must only whisper them in the Ear, That, if they would reduce the *Mahometans*, they must give up their beloved Notion of two Gods, and learn to believe *PРЕDESTINATION*; because, the *Mahometans* are as much *UNITARIANS*, and more rigid *PРЕDESTINARIANS* than we.

" It will be a prejudice to the Conversion of Heathens (r)." But how? The Nations were originally converted from *Polytheism* and *Idolatry*, to the Faith of THE *TRINITY*, just as we believe it. How then should it now prejudice their Conversion? Have any of this Man's Party ever converted any *Heathens*? Or, have they not rather made many *nominal Christians* half *Heathens*? The only thing, I can imagine, which occasioned this Objection, is, the

the Accounts we have of our *Missionaries* in Foreign Parts: And, as to this, we Answer, (1.) The *Jesuits*, it is plain, go not abroad, to make Converts to *Christianity*; for, if they did, they durst not conceal the Principles of it, from those among whom they execute their Mission: But, to make Men *Papists*, Slaves to *Rome* and themselves, &c. Thus, like their Fathers of old, they *compass Sea and Land to make one Proselyte*, and when he is made, they *make him twofold more a child of Hell than themselves*. Mat. xxiii. 15. (2.) As to the *Protestant* Missionaries, I hope their Design is good; that God will in time give them Success; and verily believe, that what they are now doing, may have the same Effect the *Septuagint Translation* had among the Nations, to remove Prejudices, and gradually dispose those Countries where they are, to receive and believe the Gospel, *when the Spirit from on High shall be poured out upon them*: But, it may be justly questioned, whether hitherto, they have taken the proper Methods. ---- I have often thought of the Apostle's Words, when reading those Accounts, *and my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power. That your faith might not stand in the wisdom of men, but in the power of God.* 1 Cor. ii. 4, 5, 8, -- 13. ch. i. 17, &c. &c. Mr Gibbs, it seems, thinks, that preaching his *Notions*, might be a means to forward their Conversion: and that, were this done, little more would be required; the great Work would quickly, and readily, be accomplished: But, he has forgotten, that when God has work to do, he will find, or fit, proper Instruments for it: That it is he, who *sends the Gospel* to one place, and *blesses* it there; but *with-holds* it from others: See *Acts* xvi. 6, 7, 9, 10. And, that, were the most powerful Preachers of the Gospel in the World, to go to the Nations, *no Man can say that Jesus is the Lord, but by the Holy Ghost.* 1 Cor. xii. 3. I shall only add, that one Mr *Elliot* of *New-England*, a Man wholly in our Principles, was the happy Instrument, of converting more *barbarous Savages*, to the *Faith of Christ*, and the *practice of Gospel Holiness*, than, perhaps, any twenty Missionaries, who have gone from *Europe*, these 500 Years: In the happy news, we lately had from that Country, we do not hear, that this Doctrine, was *any prejudice* to the Conversion of those Natives, who desired to be instructed in our Religion: And, I hope, the young Clergyman who is just gone for *Georgia*, shall farther confirm this Observation.

“ It has occasioned endless Disputes, and infinite Uncharitableness “ amongst Professors of Christianity.” This is a very extraordinary Argument, take it which way you will! Supposing it true, Our Lord has assured us, that the preaching of the Gospel *should set a Man at variance against his Father*, &c. See *Mat.* x. 34. - 37. *Luk.* xii. 51—53. All Ages has verified this. Honest *Luther*, thought the Noise and Tumults, &c. occasioned by his attempting a Reformation, was a sure Proof, it was the *Cause of God* he was espousing: For, said he, the Devil would not make such a stir about it, if it were not so. Besides, who has occasioned all these Troubles, but these newfangled Innovators? The Church was in Possession of

*the Truth*, till Satan stirred up his Emissaries to pervert, or steal it from her. Who began the Broils, in *Samosatenus* his Days? All was in Peace, tell that Monster disturbed the World. Who began them in *Arius's Days*; and, who were they, who, by Force and Fraud, Treachery and Violence, and all wicked Methods, set themselves to rob the Son of his proper Divinity, and to fight against the Spirit? Who where the Men, who cruelly butchered a numberless number of Christians, Men, Women, and Children, in *Africa*, &c. only because they believed the Doctrine of THE TRINITY? Who began these Disputes, just after the Reformation; and thereby obstructed the happy Progress of that glorious Work, hardened numbers in the Errors and Idolatries of Popery, and occasioned endless Contentions, they themselves even hating and persecuting one another? Who began them, again and again, in *England*, when all was quiet, and all agreeing in Foundation Truths? Shall these Men then, throw the blame of all this stir and noise of their own raising, upon the Doctrine of THE TRINITY? Thus said *Abel* to *Elijah*, art thou he that troubleth Israel? Thus Our Lord, and thus his Apostles were served! If Robbers break into an honest Man's House, and nothing less will content them than to be Masters, shall the injured Owner be abused, as a restless, factious, uncharitable Fellow, because he cries out; Thieves! Thus have wicked Tyrants, and Usurpers, of all sorts, charged freeborn Subjects, when endeavouring to check, circumscribe, and set bounds to their Lusts, or recover their dear Liberty, "This Liberty and Property has occasioned endless Disputes, and bloody Wars, in all Nations!" &c. Is there no way to hope for Peace, unless we give up our Faith, and let the Men who have given up their own, go over our Souls? If there is none, we must even be content without it.

Mr Gibbs goes on, "And, which is of no less Weight with me than either of the former," (indeed, if it is not of much more Weight, it is lighter than Chaff!) "It has produced abundance of ignorant, unmeaning, uncommanded Worship;" (s) See the Spirit of Error! Uncommanded, ignorant Worship, I have some Notion of; as of worshipping two Gods; worshipping ONE we can hardly tell, how high or how low he is, &c. But unmeaning Worship, I confess, I have no Idea of. "Not only direct Invocations of the Trinity," — ; (t). I hope he is not for indirect Invocations! "But Doxologies, or Ascriptions of equal Honour and Glory to each of the Persons; tho' there is neither a Precept or Precedent in the New-Testament for such a practice." (u). And is there either Precept, or Example, for ascribing unequal Glory to them? Does the New Testament, ever mention any religious Worship, but that which is offered to the ONE God only? No. Is not that one? Yes. See Mat. iv. 10. Gal. iv. 8. 1 Thes. i. 9. 1 John v. 20, 21. Rev. xix. 10. ch. xxii. 8, 9. &c. &c. "Nay, — God the Father is represented as the most proper, constant, Object of our addresses in Worship." (x). See what

what I had offered, upon this head, long before this Letter had seen the Light, in answer to that Question, *what is Prayer?* However, I must ask him, whether there is any less proper Object or Objects of our Addresses; and, if there are, who are they? If the Father is the *most constant* Object; may not the Son, or Spirit be the less *constant* Object of them? "Christians ought to be very cautious in the matter of Worshp, &c." Thus he who was as rash as most, now sings his Recantation. "If we are not to confine ourselves to Scripture Doxologies, 'tis safest however, keeping to these." Surely it can't be unsafe, to ascribe equal Glory, to each of them, to whom we were equally dedicated in Baptism. "When these are ascribed to the blessed Three, he would be understood to mean only such Glory and Honour as are respectively due to them, for their distinct Powers, Offices, &c." I confess I never heard, of the Office or Offices of the Father, till now. However, in this we agree with him, that we ascribe only such Glory, and Honour, as are respectively due to them: And therefore, believing each of them to be God; we praise each of them for their divine Excellencies and Perfections: Believing the three Persons to be THE ONE GOD; we endeavour in Worship, through the Grace given, never so to distinguish the Three, as to forget they are ONE, nor so to think of the Unity, as to forget or exclude THE TRINITY: And, believing that none but One, infinite in all Perfections, and consequently having the Divine Essence, could either redeem or save, renew or sanctify us; tho' we praise each, in particular, for and upon the account of what he has done, or does, for our Redemption; and are excited, from these Considerations, to, and inflamed in worshipping them, yet, the only Foundation of our Worship is, that EACH IS GOD MOST HIGH. But, what does Mr Gibbs mean by the Glory and Honour respectively due to them, &c? He has not told you, what they are, and, which is more, cannot: He has not told you, what each of them, can do, or has done, nor can any of the Party: He has mightily lessened the account, the Scriptures give us of Redemption; yea, has quite denied it: He has also diminished the Work, of the Spirit, in our Renovation and Sanctification. What is then the Glory and Honour, which is respectively due to the second and third Person. We call upon him, or any of them, to tell us if they can. Each of them are Persons; therefore, they Exist: But whatever Exists, has an Essence, Substance or Nature. What Essence then, have the Son and Spirit. Is it Infinite or Finite, Made or Unmade, &c. If Infinite, here are three infinite Beings, "Which sure is an Error of the grossest and most odious Sort." (y). If Finite, neither of them is God; for a finite God, is a staring Contradiction. Besides, if they are FINITE, they are made, dependent, changeable, annihilable, for all these are implied in the Idea of a FINITE Being. If so, they are Creatures; and upon no account the object of religious Worship. Besides, if their Essence is Finite, so must all their Powers and Perfections be. Now, there are so many Degrees of Finitude, that it is absolutely impossible, for any Man, to conceive them, or

or ever to know precisely, how *high* the Son and Spirit are, or, the exact extent of their Power, Knowledge, Goodness, &c. and therefore, absolutely impossible to know, how to adjust Things so, as to give each of them precisely *his due*, and neither more or less. For, should we grant, That *inferior, relative religious Worship* is lawful, as it is not; (being absolutely condemned, both in the *Old* and *New Testament*, and confuted from the Nature of Things;) To give either of them *less than their due*, is ungrateful, and may provoke them to resent it, besides that it would render us unworthy of their Favour, &c. To give either of them *more than their due*, would be *false Worship*; and, to say the least, a *bordering upon Idolatry*. How can they extricate themselves, out of this Labyrinth? This horrid Confusion and Darkness, have these Men been endeavouring, to bring upon this Matter! “Such abundance of ignorant, unmeaning, “uncommanded Worship, will *Socinianism* produce!” I insist upon it, that Mr Gibbs either give us some satisfying account of this Matter; and some sufficient answer, to all I have said upon this Head; or cease, for ever, from such Misrepresentations. The only answer, which those that are sober, can pretend to give, is, that THE SON is next, and immediately under the Father, and THE SPIRIT next under the Son, or the chief of all the Things, which were created by him. But, this won’t do; because, if we should allow *these shocking Things* to be true, they can’t remove the Difficulty: For, if THE SON has not the same Essence and Perfections with THE FATHER, he has another Essence and other Perfections; and therefore, let him be never so high, never so near the Father, he is *infinitely* beneath him; and consequently, because there are numberless Degrees in *Finitude*, they can never *exactly* know, what Honour and Glory is *precisely* his due. And, to huddle up this Matter in general, as several have done to me, will amount at last, to believe what the Church believes, tho’ they know not what that is; and that, in other Words, is, to *believe nothing*. Besides, it is impious to pretend a Command against, and in Opposition to an *indispensable Law*, founded in the Nature of Things, *Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve.* Mat. iv. 10. Religious Worship supposes the Object of it, OMNISCIENT, to know the Hearts and Necessities, &c. of the Worshippers; OMNIPRESENT, to be, in all Places, where they are, i. e. every where, and so ready to hear, assist, and relieve them, &c. OMNIPOTENT, and able to do what they ask, in spight of all Opposition; INFINITELY GOOD, disposed to pity the miserable, help the Helpless, pardon the Guilty, bear with their Infirmities, &c. &c. But, an Omnipotent-inferior Being, an Omnipotent-made Being, an Infinitely-good-dependent Being, &c. are staring, horrid Contradictions: And to worship such a Being, is to do service to ONE, WHO, BY NATURE IS NOT GOD; and consequently, is ridiculous Folly, and manifest Idolatry. As for us, we believe the blessed Three have each the same numerical Essence, distinguished only, by their personal Subsistence and Properties; and therefore, when we speak of GOD, without the Consideration of any personal Characters or Acts, we would be understood, to speak of THAT INFINITE BEING, WHICH SUBSISTS IN THREE PERSONS: When

we pray, we commonly do it, TO the Father, THROUGH the Son, depending on the assistance of THE SPIRIT ; or, if we pray immediately to the Son, or Spirit, it is especially for those Things, which either of them have, in the OEcconomy of Redemption, purchased for, or does work in, the People of God : And, in our Praises, we praise them as the one Joint-Creator and Preserver of all Things, whose we are, and whom we ought to serve, and as all concurring in the Work of Redemption ; and then we remember, we are under as great Obligations to THE SPIRIT, for his striving with us, his awakening, illumining, humbling, renewing, quickening Influences, &c. as to THE SON, for all he did, suffered, and purchased for us, &c. or to THE FATHER, for giving the Son, accepting a vicarious Punishment, &c. and sending the holy Spirit, &c. firmly believing, that neither could have acted what they have done, had not each been GOD MOST HIGH. Against all which, Mr Gibbs " cannot help signifying his great Dissatisfaction with, and, from this Time, entering a serious Protest;" just as if the Protestation of one, who has been stifling his own Convictions in these Matters, and imposing so long upon the World, could be any how regarded, by any but those like himself; or deserved any Treatment, but to be laught at !

The only Thing upon this Head, worth observing upon, is, " That tho' there may seem to be Foundation in the OEcconomy of " the Gospel, for putting up Prayers directly and expressly to the " Person of the Holy Spirit, yet there cannot so much as one clear " Command or Example of this be produced."\* Now here observe, He dares not deny this, with respect to THE SON. As for him, he is so frequently called JEHOVAH, THE LORD GOD, &c. &c. that there is no evading it. He is called, *the mighty God*, Isa. ix. 6. *God over all*, Rom. ix. 5. *The great God*, Tit. ii. 13. *The true God*, 1 John v. 21. (and all these with the Article) But, if he is *the true God*, &c. he is *the only God*; for there is but *one*. He is called *the everlasting Father*, Isa. ix. 6. *The Father of Believers*, 1 John iii. 1—3. *The Redeemer*, (*Goel, near Kinsman*) *Husband*, and *Shepherd* of his Church, Ija. xliv. 6. chap. liv. and in the same Verses, *Jebo-wah, the God of the whole Earth*, &c. &c. &c. What do I say, all the essential Perfections, all the divine Titles, and all the Works of, and the Worship due to, GOD MOST HIGH, are ascribed to him. Angels, even the highest, worship him, Isa. vi. 2, 3. compared with John xii. 41. The ancient Jewish Church, and the Patriarchs of old; the Disciples and the whole Church in the New Testament, frequently worship him, immediately, and ultimately, Acts i. 24, 25, &c. He is joined with *the Father*, in those Prayers, for *Grace, Mercy, and Peace*, to his People, Rom. i. 7. 1 Cor. i. 3, &c. Christians are characterised by this, *That they CALL UPON THE NAME of Jesus Christ*, 1 Cor. i. 2. 2 Tim. ii. 22. (so that they are, in no Sense, Christians, who do not !) but this evidently implies, that Prayer is made to him, immediately, and IN HIS OWN PERSON. Yea, the Promise is, *Whosoever shall CALL ON THE NAME OF THE LORD, i. e. CHRIST, as is evident from the whole Context, shall be saved*, Acts ii. 21. Rom. x. 13. And dare he say, That this is inferior

\* Ibid. pag. 7.

Worship! What more is, or can be promised, to those that call upon the Name of the Father? The four and twenty Elders, and the four living Creatures, sung a new Song unto him, in his own Person, as the SOLE and IMMEDIATE OBJECT of their Praise, Rev. v. 9, 10. The Angels, and a numberless Number besides, join in saying, Worthy is THE LAMB THAT WAS SLAIN, to receive POWER, &c. &c. ver. 11, 12. Yea, and every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, and Honour, and Glory, and Power, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB for ever and ever. Here then, we find the whole Creation, with one Heart and Mouth, ascribing the very same Worship, with the same Breath, and in the very same Words, to THE FATHER and to THE LAMB. Here then, is EQUAL Worship paid to BOTH; and that, by the whole World. What can Mr Gibbs, or his Party, say to this? If this is not to give them EQUAL, yea, the same GLORY, and HONOUR, and POWER, it is impossible to do it in Words. Straining and wriggling will do them no Service, in the present Case. Here is the longest, and fullest Doxology, which we meet with in Scripture; and it illustrates, and explains that Passage, Phil. ii. 10, 11. where, THE NAME ABOVE EVERY NAME, must needs be HIS OWN NAME, implying, that Christ, God-MAN, is advanced to, and actually hath the same Glory with THE FATHER; see Eph. i. 21. and Isa. xlvi. 22—25. and the Words, ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρός. should be more literally translated, as it is in many Versions, That the Lord Jesus Christ is IN the Glory of God the Father; i. e. hath the same Glory that he hath: and therefore, seeing JEHOVAH will not give HIS GLORY TO ANOTHER; and seeing he hath given it to CHRIST, we are sure HE is JEHOVAH, is THE SAME GOD, and hath THE SAME GLORY with THE FATHER. So that, as to the second Person, the Case is clear, and undeniable, that THE SAME, that EQUAL GLORY, is ascribed, to the Son with the Father; and, that, whether Mr Gibbs will or no, we have Prophecies that it should be so, Precepts to command us to do so, and Precedents to shew that the Church, and that private Christians, have actually given THE SAME or EQUAL GLORY, both to Father and Son.

As to THE HOLY GHOST, Observe 1. We are as sure he is A PERSON, i. e. an individual, intelligent Agent, as Words can make us. He is described by the personal Pronouns I, me, thou, he, as other Persons are. See Acts xiii. 2, &c. We hear of THE MIND of the Spirit, Rom. viii. 27. and of HIS WILL, 1 Cor. xii. 11, &c. Personal Affections, Characters, and Actions, are ascribed to him, as well as personal Appearances: and hence we hear, of vexing, grieving, rebelling, finning against him, &c. &c. of his proceeding, being sent, coming upon, &c. and that he teaches, testifies, searches, &c. that he moves, acts, strives, &c. and that he appeared in, with, or under, a visible Form or Shape, at the Baptism of our Lord, Mat. iii. 16, &c. Yea, we find him distinguished from his Gifts and Operations, 1 Cor. xii. 4. and 8. Thus we are as sure he is A PERSON,

PERSON, as that either of the other Two are ; and this we pray you to remember, against the wicked *Socinians*, who deny his Personality. 2. *He is a distinct Person from the Father and the Son*, he proceeds from them, is sent and given by them, and works with them. Several things are said of him, and ascribed to him, which cannot be spoken of either of the other Two, and he executes a distinct Office in the Work of our Redemption. He is sent by the Son, from the Father, John xv. 26, &c. is called the *Spirit of the Father*, and the *Spirit of Christ*, Rom. viii. 9, &c. &c. he intercedes in, and makes Intercession for Believers, Rom. viii. 26, 27, &c. He takes of Christ's and shews it unto them, John xvi. 13—15, &c. &c. 3. *He is a divine Person*, i. e. is really and truly God, having the same Essence and Perfections with the Father and the Son. This we are sure of, by the same Means and Arguments, which assure us, that either the Father, or the Son, is TRULY God. The same Names, Titles, and Perfections, which are ascribed to the other Two are ascribed to him : He does the same Works with them, even Works, which none but God MOST HIGH can do. These Things you may find proved at large, in Dr Owen's little excellent Book upon THE TRINITY, Dr Calamy's Sermons, and Dr Watt's Scripture-doctrine, which are in every bodies Hands ; and in many other Tracts, upon this Subject. But, 4. Our present Work is, to shew that HE is the Object of religious Worship ; and that we have both Commands to worship him, and Examples of his being worshipped, and, in particular, " that Prayers have been, and therefore " may, if not, ought to be, directly and expressly put up, to the " Person of the Holy Ghost (z)." Mr Gibbs, as positive he is in denying this, dares not deny, " that there may seem to be Foundation for it in the Oeconomy of the Gospel (a)." And would there have been any, even a seeming Foundation for it, in the New Testament, without some Reality in the Nature of Things. Is there any seeming Foundation in it, for Two GODS ! Is there so much as a seeming Foundation there, for, at least, two sorts of religious Worship ; when it is expressly said, HIM ONLY SHALT THOU SERVE ; and all Creature-worship, is so frequently, so expressly forbidden.

That glorious Vision, which the Prophet had, Isa. vi. 1—11. seems to have been a symbolical Representation of the Divine Essence, as subsisting in THREE PERSONS, called us, ver. 8. which is confirmed from Rev. iv. 2—11. compared with chap. v. 1, 6. where they are described, with Reference to the Part each act, in the Work of Redemption. However, it is evident, it was an Appearance of JEHOVAH. But, it was Christ's Glory the Prophet saw, John xiii. 41. and it was the Holy Ghost, who gave him that doleful Commission, ver. 9, 10. if we may believe the Apostle, Acts xxviii. 25. Now, he is not only there called JEHOVAH, but is worshipped by the Seraphims, ver. 2, 3. in the same manner and words, in which, He that sat on the Throne, Rev. iv. 8. was worshipped. And yet, this is the highest possible Worship ! Now, by the same Rule of Interpretation, it is he, to whom the Apostles prayed, Acts iv. 24, 25.

(z) Ibid. pag. 7.

(a) Ibid.

where, he who by the Mouth of his Servant David had said, &c. and is called, God, and that with an Article, and θεόποτες, a Word signifying supreme Sovereignty, is the Holy Ghost. Several Things in the Context confirm it; and, in particular, when they pray, *That he would grant unto them that with all Boldness, they might speak his Word, and might be enabled to work Miracles, &c.* ver. 29, 30. Because, it is his peculiar Work, to encourage the faithful Ministers of the Word, under Affliction and Persecution; it was by him our Lord himself, as Mediator, wrought his Miracles, Mat. xii. 28. and from him the Disciples were to receive Power, to work Signs and Wonders, and indeed all necessary Furniture for their Work, Luke xxiv. 49. compared with *Acts i. 8.* By the same infallible Rule of interpreting, we may learn, That it was the third Person, who spake often, if not always, to, in, and by the Prophets; and consequently, was often the direct Object of all Parts of Worship. It was by him, that Christ preached to the Antediluvians, 1 Pet. iii. 18, 19. It was he, who, in the Prophets, testified of the Sufferings of Christ, chap. i. 11. What the holy Men of God spake of old, was by Inspiration from him, 2 Pet. i. 21, &c. However, it is evident and certain from the first of these, that he is JEHOVAH; and if so, that he is the direct Object of Worship; and that all the Precepts and Precedents we have of worshipping JEHOVAH, are so many Precepts to require, and Examples to encourage and direct us, to worship him: For surely, when we worship JEHOVAH, THE ONLY TRUE GOD, we are to worship ALL that is JEHOVAH; and are not to neglect to pay our Duty, to every one who is JEHOVAH, GOD MOST HIGH. Believers are THE TEMPLES of the HOLY GHOST, 1 Cor. iii. 16. compared with chap. vi. 19. whence it is evident that he is God, and the proper Object of all religious Worship. A Temple is built only for God, and is his Habitation: But, a God who is not to be worshipped, is no God; and, for Believers, to forget to worship him, whose Temples they are, must needs be wickedly foolish and ungrateful. The Apostle assures us, *That to one is given by THE SPIRIT, the Word of Wisdom; — to another Faith by THE SAME SPIRIT; — to another the working of Miracles; — but all these worketh THAT ONE AND THE SELF SAME SPIRIT, dividing to every Man SEVERALLY AS HE WILL,* 1 Cor. xii. 7—11. Whence it is plain, That he is, what none but GOD MOST HIGH can be, the Principle, Author, and Disposer, of all spiritual Gifts and Graces. Is not then the Worship of THE SPIRIT of all Grace, Sanctification, and Consolation, founded in the very Nature of Things? Shall we not pray to him, who is the immediate Giver and Worker of all these Gifts and Graces? Is it not a Solecism in Religion, to imagine such a Thing?

More particularly, Observe 1. We are BAPTIZED into the ONE NAME of the Father, the Son, and the Holy Ghost. But, Baptism is a Seal of the new Covenant; and in it, we are dedicated to the Blessed Three, as THE ONE GOD, and OUR GOD; we profess, or are laid under Obligations to profess, our Faith and Dependence upon each, promising that Service, Obedience, Worship, and Love to them, which we owe to the one God, who is our Creator, Redeemer, and Sanctifier,

*Sanctifier.* Here is no note of any Inferiority, or Inequality; not the least. We are as much *baptized*, into the Name of THE HOLY GHOST, as into the Name of any of the other two. We are equally dedicated to them all; and are to depend upon them equally, for all promised Blessings. This is enough, to bear the Weight of the whole Controversy. It will for ever determine it. Here is a Compend, a short Form, of THE CHRISTIAN FAITH. And while there is a serious Christian in the World, one would think, he should never forget it. Our Adversaries would do well consider, whether their denying, that *the Father, the Son, and the Holy Ghost*, are THE ONE GOD of Christians, and THEIR GOD, be not a renouncing of the Baptismal Covenant. Let the *Arians* consider, how the Words would run, according to their Scheme! *Baptizing them IN, or INTO THE NAME OF THE FATHER, the One, the Supreme God; and of the SON, another, an inferior, but true and living God; and of the HOLY GHOST, a Creature of one, or both, of the other two.* What a blasphemous Sound have these words! Let the wretched *Socinians* think how they would run, according to their Explication! *Baptizing them IN, or into THE NAME of THE ONE GOD THE FATHER; of the SON, a Creature who had no Existence 1800 Years ago, who, when on Earth, was no more than a Man, but has since ceased to be a Man and become a God; and of the HOLY GHOST, who is not a Person, but something we know not what?* What a horrible, shocking, Antichristian account is this? There is something dreadful in the Sound! Oh! that all serious Christians would consider these Things. 2. We are BLESSED in the Name of THE HOLY GHOST, as well as in the Name of THE FATHER, and of THE SON, 2 Cor. xiii. 14. I call it BLESSING, because it is, to me, evident, That that Verse is neither more nor less, than THAT BLESSING, wherewith Aaron and his Sons were to bless the Children of Israel, Numb. vi. 23—27. put into New Testament Language. And is not he then, the direct and express Object of our Worship? Yea, even of Prayer? For, in THAT BLESSING, it is clear, the Priest prayed for a Blessing from JEHOVAH, and JEHOVAH, and JEHOVAH, not as from THREE JEHOVAHS, but THREE PERSONS who were each THE ONE JEHOVAH; and they shall put MY NAME upon the Children of Israel, and I will bless them. And so do the Ministers of the Gospel, when they pronounce the Blessing, as the Apostle has given it us, wishing us or praying for, the Grace of the Son, the Love of the Father, and the Communion of the Holy Ghost, according to the Oeconomy of the blessed TRINITY, in the Covenant of Redemption. 3. The Apostle John prays, Rev. i. 4. *For Grace and Peace to the seven Churches in Asia, not only from him which is, and which was, and which is to come; but from the seven Spirits which are before his Throne,* i. e. 'The HOLY GHOST, so described from the Fulness and Variety of his gracious Operations; as is not only clear from the Nature of Things, and all the Circumstances of the Text, but put beyond all doubt, from chap. iv. 5. chap. v. 8. compared with Zech. iii. 9. and chap. iv. 10. 4. There is a very express Prayer of the Apostle Paul to this Purpose, 2 Thes. iii. 5. *And the Lord direct your Hearts into the*

*Love of God, and into the patient waiting for Christ.* Here are all the three mentioned, and each distinguished from the other, so that we cannot mistake. The Prayer is then addressed immediately to THE SPIRIT, here called the Lord, that he would direct, i. e. turn, and incline them to, and establish them in the Love of the Father, καὶ εἰς τὸν ὑπομονὴν τὸ Χειρός, and into the Patience of Christ. This is the Spirit's particular Work, and to him the Petition is plainly put up. These, I hope may be sufficient, and more are ready, to convince Mr Gibbs, that his bold Assertion is groundless and false. We might have offered several other Things, to justify our Faith and Practice in this Matter; and might have reasoned from such Expressions as *being born of God*, which is the same Thing as *being born of Water and of the Spirit*, John iii. 5, &c. &c. But, as important as the Subject is, you may, perhaps, think I grow tedious. I shall therefore dispatch what remains much more briefly, and conclude this, when I observed these three or four Things.

1. Tho' Mr Gibbs has, without all Decency, set himself to oppose, and blaspheme this great fundamental in our Religion; and told you, very bluntly, "What he does no longer believe;" (tho' it is, with me, a Question, if he ever believed it!) Yet, he has not told you what he now believes, in this Matter. He has no where declared, Whether he believes there is *only one God*, or whether there are *more than One*; whether THE SON and SPIRIT, be *made or unmade, created in Time or before it*; what *Essence* and what *Perfections* they have, &c. &c. And is not he then a proper Person, to *build you up in your most holy Faith?* 2. What an Absurdity these Men run themselves upon, and what *Confusion* they would stretch over the whole Word of God, when they put *various and contrary Senses*, upon the *very same Words and Phrases*, when applied to the Divine Persons. Thus the Words, GOD, JEHOVAH, &c. when spoken of the Father, must mean the *Self-existent absolutely supreme Being*: But, when applied to the Son, must signify a *Being* neither *Self-existent*, nor *Supreme*; but *inferior*, and if so, *infinitely inferior*. The same may be said of the Divine Titles, and Attributes. Thus also when God is said to *make the World*, or the like, then it signifies *proper Creation*: But, when the same, or any such like Expressions, are spoken of the Son and Spirit, they must mean any Thing rather than that. If this be to act like Men in earnest, and in the fear of God, let the World judge. 3. You need not be much moved, with their usual Language, that this Doctrine either makes but *Three Names, Three bare Relations, Three Nothings*, of THE TRINITY, or *THREE GODS*, &c. and that it is Absurdity, Nonsense, a Contradiction, &c. for such Things have we often heard! We grant, that it is *above Reason* to comprehend, and that there is *nothing in Nature* that can *fully illustrate it*. What tho' we confess, we cannot have *any clear and distinct Ideas* of it? How can we? This is only to confess we are finite, ignorant Creatures; and therefore, ought to be modest. God has revealed it; and therefore, it must be true. Our Salvation is founded upon it; and therefore, it must be of the last Importance. Nature, Reason, and Scripture, all demonstrate that

that GOD IS ONE. The Scriptures every where proclaim, that there are THREE DISTINCT PERSONS, to whom the *very same Names, Titles, and Attributes* are ascribed, which belong only to GOD SUPREME; and, who *do the Works, require and accept the Worship*, of THE ONE GOD. What then must be the Consequence? Why, this: That they are *each of them God*; and ALL, THE ONE GOD. The UNITY of Essence is not so strict, as to exclude a TRINITY of Persons: The Distinction between the PERSONS is not so wide, as to infer a Division or Separation of Being. Now, tho' I cannot comprehend this, I can apprehend it. Tho' I cannot conceive, *How these Things can be*; I can believe they are, upon the divine Testimony; and must believe it, if I expect Salvation, even that Salvation, which the Father hath promised, the Son purchased, and the Spirit applies. Tho' I cannot have such clear and distinct Ideas of it, as of some other Things, or as some seem to wish for; I have as clear and distinct Ideas of it, as I have of many Things which I firmly believe; and such, as are clear and distinct enough, for all the Purposes of Faith and Holiness. Tho' I may not be able, to answer every Question that may be proposed about, or Objection that may be raised against it; I am sure, our Adversaries can never prove it impossible, even tho' it really were so; and therefore, I rest securely upon the Word of God, and without any Hesitation, firmly believe, what he has revealed concerning it. All the Attempts which have been hitherto made to explain, or illustrate it, have, I am afraid, rather debased, perplexed, and obscured it, than any how answered, the much desired End. The best Way, I humbly conceive, is to take and believe it, as a Matter of Fact. And then, you may have as clear and distinct Ideas of it, as you, or any other, can have, of many such Things, which no body entertains the least doubt of. Miracles are, many of them, every way as unaccountable, as to the Manner of them; and yet, none of our Adversaries make, or pretend to make, any Scruple to believe them. Thus, for Example, when JEHOVAH, who, by the Way, was the second Person in the Trinity, would give Moses his Credentials, that those, to whom he was sent, might know who sent him, and believe his Testimony; he bid him cast his Rod on the Ground; and he cast it on the Ground, and it became a Serpent: and Moses fled from before it, Exod. iv. 3. Thus, the Waters were turned to Blood, &c. &c. The Facts none contest: and some such were done, or said to be done, and universally believed, in, and by all Nations. Now, I have almost as clear and distinct Ideas of the former of these, as I could have, had I seen Moses cast his Rod on the Ground, and that it became a Serpent; and do as firmly believe it. But, when I ask, how could this be? I am utterly at a Loss; and so are all our Adversaries. Was the Rod, first annihilate, or, was it not? If it was; then it was not the Rod that became a Serpent, but the Rod ceased to be, and a Serpent was created. If it was not; how could the Substance of the Rod be changed into the Substance of the Serpent; a dead Thing into a living; and, when the Serpent did become a Rod in his hand; how could this be? A great many more Questions concerning these, may be proposed, which are utterly unanswerable by us.

New.

Now, when our Adversaries can reply to all these, and pretend to have *clear and distinct Ideas* of them, I will undertake to answer all they can object against the *Doctrine of the TRINITY*, and pretend to have *clear and distinct Ideas*, of it too. I can as firmly assent to the fact, in one case, as in the other: and have *as clear and distinct Ideas*, of the manner of the one, as of the other. And, let these Men say what they will, they may as reasonably deny, that the *Rod became a Serpent*; and cry out Nonsense! Impossibility! &c. As to deny, That there are THREE PERSONS in the GODHEAD; or, that the *Divine ESSENCE SUBSISTS, in THREE PERSONS*, &c. &c.

4. It was a great pity, that, when so many learned Men, were lately employed, and to so good Purpose, in defending *this great Foundation of Christianity*, they did not more narrowly, search the whole *Scriptures*, from end to end. The old Arguments, I grant, are various, and *not only sufficient*, but *full*. And yet, had some of them taken as much *honest Pains*, to have gathered, and compared *all* the Passages, which, one way or another, give Light to this Matter, and so have set it, in yet a *fuller and clearer Light*, as Dr Clarke, with cunning and flight enough, gathered those of the New Testament, to darken, perplex, and destroy it; I am pretty sure of these four Things:

- (1.) That none would have had the Front to pretend, That *this Doctrine* is not found in the *Old Testament*, as well as *the New*.
- (2.) That the most confident of them, would have been ashamed to plead, That *each of the Three* are not frequently called *God*, (in the only proper Sense of that Word) JEHOVAH, THE LORD *God*, &c. &c.
- (3.) That none of them, would have insisted upon it, that the Word, *God*, is, in Scripture, always, or even commonly, a *Word of Office*; or, if they should, they must have seen, that it signified the *Office of MEDIATOR*; and, by Consequence, that the highest Things spoken of *God*, in the Old Testament, are spoken of *the second Person*, who was, from *Eternity*, fore-ordained to that Office, and *actually undertook the Execution* of it, immediately after the Fall.
- (4.) That very few, if any, could have been *so charitable*, as to think, that the *DENIERS of THIS DOCTRINE*, were *BELIEVERS of THEIR BIBLES*. A thorough Knowledge of the original Languages, a deep Acquaintance with the Manners and Ways of speaking among the eastern Nations, and just Criticism, will be so very far from doing Hurt, in this Case, that they cannot fail of doing much good. The *BIBLE* is a rich Mine; there is no reaching the Bottom of it. The more we dig in it, tho' we can never expect to find *any new Doctrines* there, the more we shall be sure to find *the old ones* more fully confirmed, and more gloriously displayed. But, to go on.

Mr Gibbs begins the next Head, thus, “ Having thus — told “ you my present Faith,” he should have said *his present Fancy!* “ With respect to the *Doctrine of the Trinity* (b),” Yes, if you will take his *Negatives*, for *his present Faith*. “ He next tells you, he “ does not believe, That the *Godhead and Manhood* are united in the “ *Person*

" Person of Christ ; so as that he is *very and perfect* God (equal to " the Father) and *very and perfect* Man ; of a reasonable Soul and " *human Flesh subsisting.*" He dares not deny, that Christ is called God, and acted as God, and consequently is God, it is so expressly, and frequently, found in Scripture. Well then, if he is God, he is *very God* ; or else, he is God and *not God*. If he is *very God*, he is certainly *perfect God*: For, it is self-evident, if he is *not perfect God*, he is *not God*. An *imperfect God* is *no God*: Yea, is a staring Contradiction. If he is **VERY** and **PERFECT** God, he is most certainly *equal to the Father*: For, the Father is no more, can be no more. These are self-evident. But, Mr Gibbs, it seems, believes him to be, *not very but imperfect God!* What horrid Nonsense is this ! The whole New Testament assures us, He was *Man*, that he *was born of a Woman*, &c. &c. Well, if he was *Man*, he was *very Man* ; or else, he was *Man and no Man*. If he was *very Man*, he was *perfect Man*, or else he was *imperfect Man*. And so according to him, Christ is *imperfect God* and *imperfect Man* ! What scandalous Nonsense, and Impiety, is this ! Behold ! the glorious Effects of his Care, Diligence, and Prayers ! Where did he read those Words, "*of a reasonable Soul and human Flesh subsisting.*" Or, what Sense can he put upon them ? "*This is, I am now convinced, introducing an imaginary Christ, in the room of the real One (c).*" He might well say it ; for I am almost satisfied, that *no such Imagination*, ever came into one's Head, till it came into his. But his meaning, if he could express his own Mind, is, That to believe, *the ETERNAL SON OF GOD became MAN, by taking to himself A TRUE BODY, and a REASONABLE SOUL*, is to introduce an *imaginary Christ*, in the room of *the real One* ! And thus, he is now convinced, that ninety-nine of every hundred Christians, reformed and unreformed, yea, and as far as appears, that have lived from the beginning, at least in Europe, have *believed in, obeyed, and worshipped, an IMAGINARY BEING*, i. e. a Being that had no Existence, but in their own Brains ! Did he not tremble to think it ! Does he not blush, to hear what he has written ? Might he not have informed you, he had *changed his Opinions, and given up the Faith of the Churches of Christ*, without such shocking Things as these, which could do no Good ? Or, if he would needs, by such Means, *awaken you to consider your Danger*, might he not have been a little more modest ? But, to tell you so confidently, "*I am convinced,*" shews — — — . What makes it the worse, is this ; Should we call the Socinian Christ an *imaginary Christ*, we should not do them much Harm ; because, they plead, he is only a *metaphorical Redeemer*, &c. and consequently, they expect very little from him, and can make a shift, to do pretty well, without him : But, ALL OUR HOPE IS IN OUR DEAREST AND EVER BLESSED REDEEMER ; ALL OUR EXPECTATIONS, in Life and in Death, for Time and Eternity, are from him. Let us then hear what he says to support this odious Libel !

(c) Ibid.

" The Scripture frequently asserts him to be *of* and *from* the " Father," now, to pass the studied Inaccuracy of this, we grant it, with all our Hearts. " *his begotten, his only begotten Son,* " which alone, in his Opinion, is enough to disprove an *Equality* " between him and the Father." Is it so? And is there any more in these Words *now*, then there was a dozen Years ago? Surely, if there is any Thing in the *Ideas*, which are commonly expressed by these Words, they must imply a **COESSENTIALITY** between the Two. A Son, when he grows up, is as much a Man as his Father; as real, as *very*, and as *perfect Man*. The very same Word, which is used to express *this begetting*, Psal. ii. 7. is used to express *Generation* among Men, Gen. v. 3. in both the original Languages; which, with many other Things, confirms me in it, That the Words, *begotten* and *only begotten*, plainly imply, *something in God analogous to Generation in Man*, as far as the Natures themselves are analogous; and that, if any Thing in Nature, of which we have any Knowledge, or any other Word could have expressed this, more nearly, and truly; or if any Relation, or Similitude, could have helped to give us more clear and satisfactory *Ideas*, of this important Matter, I verily believe, God would have condescended so far to our Weakness as to have used it. But, let that be as it will, What is there in these Words, to disprove an *Equality*, i. e. That the *Son hath the same Essence and Perfections*, which the *Father has*? A Priority of Subsistence, and Order, they evidently imply, in the *Father*; but not at all, an *Inferiority of Being*, in the *Son*. Even among Men, a *Son does not derive his Being* from his Parent. The Father is only an Instrument, in the Hand of Providence, to bring forth that into View which existed before, and perhaps, did so, ever since Man was first created. However, since he allows the Son to be his *begotten, his only begotten Son*; Why might he not have remembred, that he was *so a Son*, as to be *an own, proper Son*, ιδιον ισον; yea, so a Son, as to be *equal with God*? The *Jews charged it upon him*, John v. 17, 18. that, by saying, *My Father worketh hitherto, and I work, he made himself EQUAL with God*. Whence, by the Way, these Things appear to me very plain, (1.) That the Notion of, *a proper Son of God*, one that was *a Son*, in a natural, peculiar, and the strictest manner, was no Novelty to the *Jews*. They did not cavil at the Expression as new, and what they had never heard, or did not understand. (2.) They knew, that *THIS SON was EQUAL with God*. Had it been otherwise, I am satisfied, they never would, never could, have put that Construction upon his Words. Pray, how could they? When his Expression may easily admit of a much lower Sense. This was then, an Article of the *Jewish Creed*, *That GOD THE FATHER had a SON, who was EQUAL with him; who was GOD*. See chap. x. 28—33. Their Rage against our Saviour, was not because he spake of *such a Son*; but because, *that he being a Man, a Man in such mean and despicable Circumstances, should pretend to be HE, and so should make himself GOD*. Well; did our Lord, he who *was meek and lowly*, Mat. xi. 28. the greatest Example of *Humility and Self-Denial*, deny the Charge. Did he, as he ought, directly, clearly, and fully, explain

plain himself, and reject the Accusation with Horror and Detestation ? Would he, durst he, have suffered the *Jews* to entertain such an Apprehension, had not what they alledged been true ; especially, when he might so easily have set Things to Rights ? This was also, one of the principal Things in his Indictment, before *Pilate*, John xix. 7. Did he even then deny it ? Did he any where retract it ? No : not in the least. So far from it, that he confirmed, and illustrated it, by many Arguments. Would an honest Man, had he been no more, have lain under such an Aspersion, and not presently cleared himself fully ? Would one that feared God, have heard *such Blasphemy*, and not rent his Clothes, and carefully explained his meaning ? Would he have *died upon it* ? No, no. Thus, This Sense the *Jews* put upon his Words, confirms us, in this great Truth, *That he is so a Son as to be EQUAL with the FATHER*, much more, than if it had been plainly asserted any other Way. Had himself directly said, I AM EQUAL WITH GOD, these Men would have turned, and wriggled, and criticized, a thousand Ways, to evade the Force of it, and explain it away ; as they actually have done with the Apostle's Words, HE THOUGHT IT NO ROBBERY TO BE EQUAL WITH GOD, Phil. ii. 6. But now, the Thing is undeniable. And this alone, is as good as Ten thousand Proofs. Nor is it any wonder, That so many among us, who were, of late, brought to fancy he was *not equal with God*, have soon gone so far, as to call him, I tremble to say it, *an Impostor*. We may be then, my Brethren, as sure, *That he was so a Son as to be EQUAL WITH GOD*, as we are, That he is *the Truth*, the Saviour and Redeemer of his People. And, indeed, he could not have been *our Redeemer*, had he not been so.

As Mr Gibbs, will not have *Christ* to be *PERFECT GOD*, he adds, " The Scripture makes no mention of a *complete human Nature*, as assumed by this Son of God (*d*). " Very right ! It would be strange, were there any *Nonsense*, in the Scripture ! Did he ever hear of such an Expression as, *a complete human Nature* ? Of an *incomplete human Nature* ? Or, of more *human Natures* than one ? It is really odd, that this enlightened Man, who is *so fully convinced* of our Errors, should think himself obliged, to frame *Nonsense* for us ; and then tell us, the Scripture makes no mention of it. " Nor any where teaches that he became Man, i. e. by " taking to himself a true Body and a reasonable Soul (*e*). " Says he so ! See what I have offered upon this, pag. 64 and 65. and pag. 74, 75. What account then, do the inspired Writers give of *his Manhood* ? Why ; " They assure us that the *Divine Logos* became " *Flesh* ; that God sent forth *his Son*, made, or born of a *Woman* ; " (but, to be *MADE OF A WOMAN*, is not the same with to be *born of her*. Every one of us, have been *born of*, but *none* of us have been *MADE of a Woman*. Christ only was *made of a Woman*, i. e., *his Body, his Flesh*, was miraculously formed, or *created, OF HER SUBSTANCE*, without a Father. See Gal. iv. 4. Mat. i. 18, 20. Luke i. 35.) " that he took a *Body*, . . . . . which Expressions

(d) Ibid. pag. 8.

(e) Ibid.

" amount to no more than what has been commonly called his *In-carnation* ;" i. e. they prove, that he took a *human Body*, of the same Nature with ours, but *not a reasonable Soul*. " And do not " import his being united to a Man (*f.*). " If this is so, he was not indeed, **VERY** and **PERFECT MAN** ! Was not, in reality, A **MAN** at all ? For, our *Souls* are certainly the chief Part of us ; and no Person or Being can be properly, and in reality, called a **Man**, who has not a *Soul* like ours. Should I see a thousand *Creatures born*, yea, or *made of Women*, with *Bodies* every Way shaped and as perfect as ours ; and were sure, there was not a *reasonable Soul* in one of them, I should never call one of them a **Man**. It is very true, *the Word* is said to have *been made Flesh*, and *God was manifested in the Flesh*, &c. but these are all figurative ; *the Flesh* being taken, not strictly for *the Body*, but for *the whole Man*. Thus the *Word* is commonly taken. When *God saw that ALL FLESH had corrupted his Way upon the Earth*, Gen. vi. 12. Is the meaning, that *their Bodies* only had done this ? See Deut. v. 26. Psal. cxlv. 21. Isa. xl. 5. chap. xlix. 26. chap. lxvi. 23, &c. &c. When the *Psalmist* sings, *To thee shall ALL FLESH come*. Did any reasonable *Creature* ever dream, that the *Sense* is, *To thee shall ALL BODIES only come* ; or that any other *Creatures* but *Men*, and those *perfect Men*, should come ? Christ is said to have *taken upon him THE SEED of Abraham*, Heb. ii. 16. and *God promised that of the Fruit of DAVID'S LOYNS, according to THE FLESH, he would raise up Christ*, Acts ii. 30. and the like. But, do these Phrases import nothing more, than *the Bodies of Men* ! See these Passages, Gen. xvii. 19. chap. xlvi. 6, 7. chap. xlviii. 19. Exod. xxviii. 43. chap. xxx. 21. Acts vii. 5, 6, &c. See also Gen. xxxv. 11. chap. xlvi. 26. 1 Kings viii. 19. Heb. vii. 5 and 10. and the like, and pity the *Man*. When *God said his Covenant should be with Isaac, and with his SEED* ; that *the Law given to Aaron, should be a Statute for ever unto him, and HIS SEED after him* ; that *the Son that should come FORTH OUT OF DAVID'S LOYNS, he shall build the House unto his Name*, &c. Was ever one so delirious as to imagine, That *his Covenant should be only with THE BODIES of Isaac's Posterity* ? &c. &c. God sent forth his Son, in *THE LIKENESS of sinful Flesh*, Rom. viii. 3. True, *his Flesh* was really *Flesh* ; but *only LIKE SINFUL Flesh*. He was found in *Fashion as a Man*, Phil. ii. 8. καὶ σχήματι ἐψήβης ὡς ἀνθρώπος, being found in *the Form, or Habit, of a Man*. And was ever such an Expression used of any, who was not **VERY** and **PERFECT MAN** ? The servile State, to which he humbled himself, supposes the Truth of *his human Nature*. He could not have been brought unto such Circumstances, had he not been as *truly*, as *perfect Man*, as we. And the Apostle speaking so highly of his *present State*, in the foregoing Words, gave Occasion to these here, that he might teach them, that *as low as he humbled himself*, he was still more than **Man**. Suffer me to add, That ninety-nine of every hundred, who have used the Word, **INCARNATION**, never dream'd, that nothing more was intended by it, but the *Logos's assuming*

fuming human FLESH ; and, that the Fathers who first used the Term, *ἐνσάρκωσις, Incarnation*, used also *ἐνανθεπτνος*, his being made Man, to express this great fundamental in our Religion. We never dream of, “ his being united to a Man (g) ;” as if his *human Nature* had had *any Subsistence*, before he assumed it ; or, were a *distinct Person*, now that, we know, he has assumed it : But, that he took a true Body and a reasonable Soul, our whole Nature, into a Personality with himself. “ A Conjunction of two intelligent Natures in “ him, would be incompatible truly with a Unity of Person (h).” Mr Gibbs says so ! and that is all ! for we have neither Proof, nor Reason, nor any Shadow of any, for this bold Assertion. We never talk of *Two intelligent PERSONS*, being united in, or into *ONE PERSON* : But, the *second Person* in the Trinity, might assume a true Body and a reasonable Soul, our whole Nature, into a Personality with himself, or into his own Person ; and so prevent its being a Person, as it is in us. His *human Nature* would have been a *distinct Person* of itself, had he not prevented its being so, by assuming it into his own Person. And, from the Union of the Two distinct Natures, in one individual Person, it is, (i.) That the Actions of either, or both Natures, are the Actions of the same One Person. Thus, it was the Person of GOD-MAN, who preached, wrought Miracles, suffered, died, is our Advocate, &c. (2.) That, sometimes the Properties of one Nature, are ascribed to the whole Person denominated from that Nature, to which they belong ; as, when the Word is said to have been with God, and God, John i. 1, 2, &c. and when Christ is said to have, eaten, slept, wept, &c. (3.) Sometimes a Property or Work of one Nature, is ascribed to the whole Person denominated from the other Nature, as when we are told, the Son of God was made of a Woman ; God purchased the Church with his own Blood, &c. That the Son of Man is in Heaven, &c.

“ And to make such an account of Christ agree to a Number of Texts in the New Testament, learned Men have thought themselves obliged to have Recourse to certain precarious Hypotheses, as that of the *Pre-existence* of the *human Soul*, or the *Quiescence of the Divinity*, or both (i).” And is it new, or strange, for learned Men to invent Hypotheses, to account for Difficulties ? Or, does it matter much, whether the Hypotheses are precarious, or no ? If they shew the Difficulty, may be, in any tolerable, or even possible manner, accounted for, it is sufficient, were we even sure they were false. But, in my humble Opinion, there was no need of any of these Hypotheses, in the present Case. As for the latter of them, *The Quiescence of the Logos*, I see no good it can do, but much harm. It is founded on several great, and dangerous Mistakes, as if the Logos, in which the *human Nature* subsisted, could have been quiescent ; or, as if the *Manhood*, could have acted at all, if it had ; or, as if, upon this Supposition, the Actions of the *Man Jesus*, could have been the Actions of the *Person* of our Redeemer, and the like. And, were it proper, in this Place, it might be easily made appear, That, to account for his being said, to do every Thing by the Spirit

*Spirit of God, and being, as MAN, under his Conduct, &c. by the Quiescence of the Person of the Son of God, is to weaken, to destroy, our Redemption by him.* As for the former, *The Pre-existence of his human Soul to his Conception in the Womb of the Virgin;* we are not such profound Philosophers, as to know when our own Souls were created, or began to exist. Not a few considerable Men have thought, that they were all created at once when *Adam's* was. And when we consider, That spontaneous Generation is now generally, I may say, universally exploded; that so great a Physician as Dr Pitcairn should say, “*Vel etiam in ADAMI testibus animalcula istos homines exhibitura calculo rerum aliqualiter nascente laborabant*” (k); and, that so excellent a Philosopher, as the Author of, *The Religion of Nature delineated*, is so positive, That, “*since an organized Body requires to be simultaneously made, fashioned as it were at one Stroke.—I cannot but conclude, that there were Animalcula of every Tribe originally formed by the Almighty Parent, to be the Seed of all future Generations of Animals, &c.*” (l), and the like; we cannot assert any Thing, with sufficient Certainty, in the Case. Mr Gibbs knows his old Friends are contented, without any of these *Hypotheses*; and think, that Christ's reasonable Soul was created, just as the Souls of other Men are. If they were created all at once, then his was created at the same Time. If, as is our common Opinion, they were not; then we say with one of the Fathers, that *our Souls are created when they are joined to our Bodies, creando infunduntur & infundendo creatur*; and so was Christ's. The Difficulties pretended to be solved, by *this Hypotheses*, are either indeed no Difficulties, or very easily accounted for otherwise.

“ Besides; the Glory of Christ's Love in his Humiliation and Exinanition, which the Apostle knows not how sufficiently to extol and magnify, is, by the said account of his Person, sadly diminished, — — it must and will, according to this account, dwindle into little, comparatively, of real self-emptying Love (m).” Does it so! then it is high Time to cashier it! For, we shall never believe any Thing, which can, any how, diminish, the infinite Love of the eternal Son of God, in humbling himself, and becoming obedient unto Death, even the Death of the Cross. But how could such a Fancy come into his Head! For him, who was VERY, and consequently, ETERNAL GOD, to assume our whole Nature, is, evidently, infinitely greater Love; than for one, who was not VERY GOD, to assume human Flesh. For him, who is the ONE GOD with the Father, to humble himself, in our Nature, to the Death of the Cross, is, at first View, infinitely greater Condescension; than for one, who is not the ONE GOD with him; and, by Consequence a Creature, and so infinitely beneath him, to lay aside his human Flesh, for three Days. If the Logos was MADE, as he certainly was, if he is not UNMADE and necessarily existent, he is a mere Creature: Now, I want to know, (1.) Wherein consists, the inconceivable Greatness of the Love, of a mere Creature, in submitting to THE WILL

WILL of the Creator ? (2.) Wherein consists, the inconceivable Humiliation, of the greatest possible Creature, in doing the meanest Things, and suffering all that such a Being can possibly suffer, for so short a Time ; when, it was not only his Duty to which he was obliged, but when such a Reward was set before him, as to have all Power given to him in Heaven, and in Earth ? &c. &c. (3.) Whether it be so much as possible, for such a Being to, empty himself ? That the Creator might empty him, and give him a Body, is very true ; but not at all, that he could empty himself, or take on him the Seed of Abraham. According to us, it was Infinite Love, in the Son of God, his EQUAL, to condescend, of his own good Pleasure, to what no superior Authority could oblige him : Infinite Humiliation, for the Creator of all Things, to assume a created Nature, into Personality with himself ; and consequently, for the eternal Son to be a CHILD BORN ; the supreme Legislator to be MADE UNDER THE LAW, not only, in his human Nature, to obey it, but to bear the Curse of it, &c. for the supreme Judge, to be tried, cast, condemned, crucified, &c. &c. These were Acts of infinite Condescension ! In and by them, HE humbled, HE emptied HIMSELF ; and, as HE TOOK a Nature, which he might not have taken, he voluntarily, and of himself, laid down a Life, which he might have kept, and which no one, &c. could take from him, John x. 18. He will say, That he did not empty himself of his Divinity ; That was impassible, and unchangeable ; and therefore, it was not " a real and proper Exinanition, he " did not actually lay aside, and part with a Glory he had with " the Father before the World was, &c." Pray who did it then ? Was it not a real Exinanition, for the SON OF GOD to become Man, suffer, and die ? But his divine Nature did not, could not, suffer. Right. But the same Person, who was both God and Man, did both suffer and die. It was not only his Manhood, that humbled itself : But God manifested in the Flesh humbled himself. God purchased the Church with HIS OWN BLOOD : Not with the Blood of another, but HIS OWN. Hence the MERIT of his Obedience ! Hence the VALUE of his Sufferings ! — If the Son was not VERY GOD, how could he have been called, GOD OVER ALL BLESSED FOR EVER ? Rom. ix. 5. How could Thomas, without Blasphemy, cry out, MY LORD, AND MY GOD ? John xx. 28. With what Truth, could the Angel say, And many of the Children of Israel shall be (John) turn to the LORD THEIR GOD, viz. Christ ? Luke i. 16. Besides ; how could the Apostle have said, God was manifest in the Flesh ? &c. &c. According to him, he should rather have said, One, who was not very God, was pent up, inclosed, circumscribed, in the Flesh ? But, when Mr Gibbs shall make his last understanding in this Matter, and tell us plainly, what the Logos is, since he is not VERY God ; I will undertake to demonstrate, That he could not empty himself, nor lay aside any Glory he ever had ; that it was impossible he could have loved Man, as the Scriptures say he did ; that the Love of the Father in giving him, is, by this account, infinitely diminished ; that his own Humiliation will, thereby, dwindle into little indeed ; and, to name no more, that no such Being or Person, could ever have born our Sins, redeemed us from the Curse, raised himself

*himself by his own Power, &c. or been the Object of his People's Fear and Reverence, Faith and Dependence, Worship and Obedience, Love and Delight, &c. &c.* and till then, we may be easy.

He adds, “ It has perplexed the Minds of Christians in the great Affair of Worship, since it supposes and requires Jesus Christ to be both *ultimate Object*, and *Mediator* at the same Time, and in the same *Acts* (n). ” But it does neither the one, nor the other. When we worship THE FATHER in the Name of CHRIST, and by the Assistance of THE SPIRIT, tho’ we never divide the Essence, we distinguish the Persons in it: And then, the Father only, as sustaining the Majesty of the whole Godhead, is the *ultimate Object* of our Adoration. When we worship THE SON, immediately, we remember him as having the divine Nature, and as being infinite in all Perfections, and consequently, the true Object of religious Worship; not forgetting, that he is also MAN, our near Kinsman, who may be touched with the feeling of our Infirmities, Heb. iv. 15. and this encourages us to draw near to HIM, without a Mediator. His being VERY GOD, is the sole Foundation of our Worship; his being also MAN, the great Encouragement, and sweet Motive, to put our Trust in him, expect Mercy from him, and thus address him, as having all the Love of God, and all the Compassion and Sympathy, which one, in our own Nature, can possibly have for us. We do not divide his Natures, but remember they are united in one Person: And his being MAN, emboldens us to call upon him, who is also GOD. So that we never suppose him to be *ultimate Object* and *Mediator*, at the same Time, and in the same *Acts*. Or, if we did, we can give a much better account of our Practice, than he can possibly do of his. I take it for granted, That he calls upon the Name of the Lord Jesus; for, if he does not, he is no Christian. Well then, when he does so, is he not the *ultimate Object* of his Worship? If so, is he not *Mediator* also, at the same Time, and in the same *Acts*? I call upon him to extricate himself: And, when he does, we shall prove, that to worship him, who is not GOD, by Nature, is Idolatry; and that, one who is not VERY and PERFECT GOD, nor VERY and PERFECT MAN, i. e. is neither GOD nor MAN, and could not be a MEDIATOR between GOD and MAN. Indeed, Reason seems plainly to teach, that a *Mediator* between these, must be *both*.

Having considered all he has to say, We shall now try to convince him, that Christ is VERY and PERFECT MAN. Tho’ by the Way, we may well wonder, that one who is not ashamed to call himself a *Christian*, should have the Face to doubt of it. That he had a *true Body*, is not denied: That he had a *created reasonable Soul*, distinct from his *Divinity*, appears many Ways evident. The Scripture speaks frequently of his SOUL, and his SPIRIT, (see the Texts above) in the very same manner, as it does of ours. We read of his SOUL’s being troubled, and exceeding sorrowful, Mat. xxvi. 38. his yielding up THE GHOST, Mat. xxvii. 50. that when he had

had said, *Father, into thy Hands I commend my Spirit, he gave up THE GHOST, Luke xxiii. 46.* David, by the Spirit of Prophecy, said of him, *Thou wilt not leave my Soul in Hell, Acts ii. 25—30.* He is many Times called, MAN, A MAN, THE MAN, which could not have been said with Truth, had he not been VERY MAN, like our selves. It is true, Angels of old, and the eternal Son of God, who often appeared in a bodily Shape, were called Men, because they so appeared to be: But, in every Place, there are some Circumstances, which assure us they were *not Men*: whereas, in the Case before us, we can hardly ever be sure of any Thing, if we are not, That our Lord was VERY and PERFECT MAN. What would he have had the Scripture to say, for his Satisfaction in this Matter, which it has not said? He is called THE SON OF MAN; yea, seems to have delighted, to call himself THE SON OF MAN; which, one would think, sufficiently proves, he was VERY and PERFECT MAN. He must be a very odd Son of Man indeed, who has not a *human Soul!* In all Things, it behoved him to be made like unto his Brethren, Heb. ii. 17. But, if he had not a reasonable Soul, this could not possibly be. How could he be, like unto them in all Things, if he was only like unto them, in his Body? How could he possibly have had the same Affections, Passions, and innocent Infirmities, they had, without a reasonable Soul like theirs? He was in all Points tempted like as we are, Heb. iv. 15. and suffered being tempted, chap. ii. 18. But, how could all this possibly be? Supposing he was exercised, by all the Trials, which, any how, belong to us; he certainly could not be tried, in the same Way, nor could he have so suffered being tempted. Supposing the Angel Gabriel to be so united to a human Body, his superior Capacities would give him quite a different View of Things, let the Effects of that Union be what they would, than we can have; and set him egregiously, above being tempted like as we; or being so impressed, and so affected with them. Such a Person could not feel human Infirmities, as other Men; be touched with our Miseries; or be susceptible of Ten thousand Impressions, from various Things which we are conversant with, as we are. I cannot think, he could be truly called one of our Species; that he could have that natural Love and Concern for us, or Pity towards us, as one of our own Species. And, if he had not the same Experience of Sufferings, and Misery, in himself, as we; he could not be so affected with it in us, as to have a fellow-feeling of our Infirmities; and consequently, could neither have been so ready, and so inclinable, nor so skilful and successful, in succouring those that are tempted. As he could not possibly know, all our sinless Infirmities, so well as a very and perfect Man; so he could never know the Springs of Action in us, how to move upon, awaken, convince, incline, bow, lead, relieve, or comfort us, in Time of Need, as one of ourselves. He could never have so experimentally known our Fears, Pains, Griefs, Sorrows, Perplexities, and the numberless Embarrassments to which we are liable. If all this is true, in the Case supposed, it must be incontestably more so, upon the Supposition of the Logos's assuming a Body, without a Soul like ours. Jesus is said to have increased in Wisdom and

*Stature*, Luke ii. 52. and so, to have had the *Gifts* of the Holy Spirit communicated to him, gradually, according to his *Capacity*; and to have learnt other Things, which he knew not before, even as Children, by Observation and Reflexion. This alone, is sufficient to convince me, that he had a *created human Soul*, which did not *pre-exist in Glory*, and in, what some call, the *Form of God*, before his Conception. Let us suppose the forenamed Angel, to be sent from Heaven, and united to one of our Sort of Bodies, as one of our Souls is; and then, as he could not come *unsent*, as this could not be called, *an emptying of himself*, &c. so I cannot see, how he could forget all his former Knowledge, and be obliged to learn Things as other Children, &c. But, if this could be the Case with a *created Angel*, it could not possibly be so, with THE LOGOS. He knew what was in Man, John ii. 25. He searcheth the Reins and the Hearts, Rev. ii. 23. He knoweth ALL THINGS, John xx. 17. But; THIS COULD NEVER BE LEARNED. He is to be the Judge of all the Earth, chap. v. 22, 17. which supposeth infinite Knowledge. Now, one who is not God by Nature, could never possibly know all Things. Infinite Knowledge, cannot possibly be communicated to a finite Being. And therefore, if he did not take to himself a reasonable Soul, it could never have been said with Truth, that he increased in Wisdom. Was it possible for such an one, to forget, or to learn, almost every Thing? &c. No: by no Means. The Prophet whom God was to raise up LIKE UNTO MOSES, was certainly to be, VERY and PERFECT MAN, Deut. xiii. 15-18. If he had not, he could not have been like unto Moses. He could not have known, how to speak a Word in season, to him that is weary, Isa. i. 4, &c. &c. Every High-Priest, is taken from among Men, Heb. v. 1. Therefore, must be himself a Man, which he could not be, if he had not had a human Soul. ————— For since, by Man came Death, by Man came also the Resurrection of the Dead, 1 Cor. xv. 21. If then, the former was very and perfect Man, the latter must be so too; or the Apostle's Argument flags, and is inconclusive. We may also hence reason, thus, If he was very and perfect Man, who rebelled against God, was conquered by Satan, &c. &c. He must be also VERY and PERFECT MAN, who repaired the Injury, paid the Ransom, destroyed Satan's Kingdom, &c. &c. because, Justice was to be satisfied, Satan conquered, &c. by a true Man. None but one, who was very and perfect Man, could be a Ransom for Men; because, Justice required Life for Life, Soul for Soul, Body for Body. If therefore, Christ had not had a reasonable created Soul, to have made an Offering for Sin, Isa. lxxi. 10. he could not have redeemed our Souls. He could not, as we have seen, have been a merciful and faithful High-Priest to make Reconciliation for the Sins of his People; if he had not been made like unto his Brethren in all Things, Heb. ii. 17. Yea, As he could not have had the same Compassion for us, we could not have had such a Love to, nor Delight, and much less such a Confidence in him, as now we may. He that is our King, was to be the Son of David; as much so, as his other Sons, which could not have been, had he not had a reasonable Soul. Such a Being, as Mr Gibbs makes him, could not have had that Concern in us, that

Affection for us, that Pity and Tenderness towards us, &c. which our JESUS has. These Things might have been much farther illustrated, and we might have argued from many other Topicks, and, in particular, from the shocking Absurdities, which follow from this Man's Opinions: But, we need not. It is evident from what has been observed, That he could not have been so often called a MAN, and much less the SON OF MAN: That it could not have been said with Truth, That he was made like unto his Brethren IN ALL THINGS; he could not have been said, to have been tempted like as we; to have suffered being tempted; to have increased in Wisdom: And, That he could neither have been our PROPHET, PRIEST, nor KING, if he had not assumed our whole Nature, and have been VERY and PERFECT MAN: not to mention so many Passages, where we read expressly of HIS SOUL and SPIRIT, &c. So that, we have neither near so many, nor near so express, and full, and irresistible Proofs, that any one Man that ever was born of a Woman, was VERY and PERFECT MAN, as we have, that our LORD WAS. As they that won't be convinced by these, are past being convinced by Arguments; so they had best lay aside their Bibles, (as many, of the same Sentiments with Mr Gibbs, have done) as being of no farther Use to them: Since, if we are not sure of this, we can never be sure of any Thing, we find in them.

Suffer me to conclude my Answer to these two great Fundamentals of our Religion, with these brief Reflexions. 1. As he has not told you what he believes, of the Doctrine of THE TRINITY; all, I can observe, he has said, of the Person of our blessed Saviour is, That he is neither VERY and PERFECT GOD, nor VERY and PERFECT MAN; and consequently, is neither GOD nor MAN: But, That the Logos assumed our Flesh. 2. He has not declared, whether the Logos be eternal or had a beginning, be God or a Creature; nor, whether he is omniscient, omnipotent, and infinitely good, &c. as the Object of religious Worship must be. 3. What he has said, is only the SCUM and FROTH of Antitrinitarian, and Socinian Errors, which may be easily met with, in many of their Writings. I could point you to several INDEXES, where you may find almost every Sentence, in very near the same Words: So that a Man of a very ordinary Capacity, may, with very little Reading, and much less Thinking, and no Praying at all, in a very few Days, compose as miserable a Letter.

He next goes on to THE DECREES OF GOD (*o*), which I have stated and defended, at large, from page 16 to page 22 (*p*). " He now no longer believes they are absolute Purposes of the Divine Will, conversant about all Futurities, and predetermining, (a Word seldom used among us) or fore-ordaining whatever comes

(*o*) Ibid. pag. 9.

(*p*) This is a trite Subject. The silliest Creatures pretend to ridicule the Decrees of God; and the wickedest may be heard often cursing them. There is not any Thing, against which the Corruption of our Hearts are apt to rage, with more unbridled Fury: and here also, Mr Gibbs has acted his Part, with as little Modesty, Sense, Regard for Truth, or the Fear of God, as in the other Parts of his Letter.

" to pass (q)." What are they then? Is not his Providence conversant about all Events? And are not HIS WORKS of Creation and Providence, the Execution of his DECREES? Can any Thing possibly come to pass, without him? Is not every Event ORDAINED, to answer his own Purpose; and is there any Thing absurd, incredible, or that bears hard upon the Divine Perfections, in saying, That God fore-ordained, whatever he ordains? " The Scripture I " am now satisfied knows no such Doctrine." See what I have offered above, and judge. " The Texts that are wont to be " brought in support of it are greatly misunderstood (r)." Now, might we not have expected, he would have named some of those Texts, and taken some Pains to shew how they are misunderstood? In Reality, The whole Bible is one Proof of his Decrees. What are all the PROPHECIES, but so many Demonstrations of them? If there is a God, there is a Providence: If there is a Providence, there must needs have been a Prescience of all Events: There could not possibly be a Prescience, of ANY ONE Event, without some Purpose concerning it; nor of ALL EVENTS, without a fore-ordinating of them all: The Prescience of God is infallible, and therefore all Events are certain; but they could not have been so, without the Decree. It is absolutely inconsistent with infinite Perfection, to be learning that to Day, which he knew not yesterday; to resolve upon uncertain Conditions; to be changing and shifting Purposes; to be irresolute, wavering, undetermined, &c. Far be such Things from, THE MOST HIGH. " Such a Scheme of Decrees seems to approach very near " the Heathenish Destiny and Fate (s)." This is the first modest Expression in his Letter! You see, he dare not say, it actually approaches; but it seems to approach. But how; or wherein? Had he known what the Heathens meant by Destiny and Fate, he must have known, That nothing can be more unlike. " For Events to " be universally and absolutely predetermined by God, will hardly " consist, I think, with his moral Government of the World." However, if it can consist, tho' hardly, it is very well. And yet he cannot name one Man, who ever said, That all Events were absolutely predetermined, in his Sense of the Word absolutely. " Will " infer a Necessity of Action subversive of Virtue and Religion." How does he prove this? Why, only by his thinking it. But it is so far from being true, That it infers no Philosophical Necessity of Action at all. Notwithstanding the Decree, God suffers his Creatures, to follow their own Inclinations, Humours, and Interests, FREELY. As for true Virtue and Religion, he inclines, persuades, and enables Men, to every Thing so called: and all the Virtue and Religion now in the World, is owing to his absolute Will and Pleasure. " Makes God the Author of Sin, decreatively at least, and to " fore-appoint Things which he abhors and detests;" the next Clause, being neither Sense nor Grammar, I must wave. Nothing could possibly make him the Author of Sin, decreatively, but a Decree, That he would be the Author of it; which is horrid Blasphemy: Or, at least, a Decree to CAUSE the Creature SIN; which is as shocking Blasphemy,

as the other. Now, I do not remember I ever read, and am sure I never met with any one Man, who said, that God *decreed*, That SIN SHOULD BE ; and much less, that he *decreed to tempt, or seduce* ; and yet much less, to *draw or force Men to SIN*. No. We abhor the Thoughts ! And yet we know, That Sin could never have entred into the World, whether he would or no ; therefore, not absolutely against his Will ; and consequently, some Will or Decree of God, was conversant about IT ; even to permit, limit, over-rule it, and take Occasion from thence, to display his most glorious Perfections. Thus he decreed to permit THE FALL, which he might have, many Ways, hindered. Thus he decreed TO SEND Joseph to Egypt : And Joseph himself says, So now, it was not you that sent me hither, BUT GOD, Gen. xlvi. 5, 7, 8. chap. i. 20. Thus he sent the Assyrian against an hypocritical Nation, to do HIS WILL ; tho' the Assyrian meant to do his own, Isa. x. 5—8. What do I say ? In Scripture Language, every Thing is ascribed to God, one Way or another, upon the account of his Providence and Decrees. If the Sabeans and Chaldeans plunder Job, the holy Man looks up to the first Cause ; THE LORD HATH TAKEN AWAY, Job i. 20. Did Absalom brutally defile his Fathers Concubines, 2 Sam. xvi. 21, 22. The Lord had said long before, I WILL TAKE thy Wives before thine Eyes, and give them unto thy Neighbour, and he SHALL LIE with them, — I WILL DO THIS THING before all Israel, chap. xii. 11, 12. Yea, when Herod, Pilate, the Gentiles, and People of Israel were gathered together against Christ, it was to do, neither more nor less, than God's Hand and Counsel HAD DETERMINED before to be done, Acts iv. 27, 28. The strange Rise and amazing Fall, of Empires, States, and Families, are all said to have been the Works of God ; as they were the Fulfilment of plain and direct Prophecies. And, when we remember such Expressions as these, O Lord, I know the Way of Man is not in himself : it is not in Man that walks to direct his own Steps, Jer. x. 23. A Man's Heart deviseth his Way, but the Lord directeth his Steps, Prov. xvi. 1—9. chap. xxi. 1. Declaring the End from the beginning, saying, My Counsel shall stand, and I will do all my Pleasure, and the like ; I have often wondered, that Men could doubt, either of his Providence or Decrees. In a Word, whatever Good, any of the Creatures did to, or for ; or, whatever Mischiefs, they wickedly brought upon good Men, they every where looked up to God, as the Author of all, thanking him for the former, and complaining of the latter, even when they acknowledged the Equity of his Proceedings, in all.

From his "disbelieving a Predestination of all Events in general," he goes on telling you, he "particularly disbelieves a Predestination of the Future, Eternal, States and Conditions of Men, i. e. — that he peremptorily and absolutely decreed the final Condition of every one ; choosing a certain Number, — and passing by, yea, reprobating the rest, &c." One would think, at first View, That when the most Blessed made Man, he had some End in doing it ; that he knew what he did ; knew with what Design he made them ; and knew what would be their eternal Condition. But, if that is not enough, when God considered all Mankind as involved in Sin

and

and Misery ; he could not but know, that if he should leave them in that State, they would, of Necessity, be helpless and lost for ever. He could not but know, they would be *neither able*, nor *willing*, to *help* themselves : And that, supposing he should find a *Ransom*, and acquaint them with it, yet unless he *resolved effectually to convince, illumine, convert, and build them up*, they would still be miserable. He could not but know *what Helps* he would bestow, and *what Use* they either could, or would make of them. It is self-evident, His Grace is *as effectual*, in *every one* of them, *at all Times*, as he intended it should. Surely, Mr Gibbs will not deny, That he *could* save all whom he *would*: that therefore, if he intended to save them, he would do it : and consequently, if any are *not saved*, God did not design to save them. It is evident there was, and must have been, a Compact between the Father and the Redeemer, about our Redemption. Well then, they either intended to *save all, or not.* All are not saved : therefore, it was not resolved to *save all.* If they did not intend to save all ; how can they be saved ? Those whom God intended to save, he *chose*, both to the End and Means : and those whom he purposed *not to save*, he *past by*. Can any Propositions be more rational, sober, or evident. If he chose any, he certainly chose them *peremptorily*; and *as peremptorily past by* those whom he chose not : for an *unperemptory* Choice, is no Choice. For one to choose *unperemptorily*, is to be in suspense, in a doubt, and unresolved, which is neither consistent with the Perfections, Glory, nor Happiness of God. If he chose them *peremptorily*, he certainly chose them *absolutely*: for these come much to one. " This also appears to me now to be an unscriptural Doctrine." See the Power of Delusion ! Why, the Scriptures are full of the former. " The Bible no where teaches such Decrees." Surely he has lost his Eyes, or his Memory ! Do but look back to pag. 59, 60, 65, 68, 69, and 97—99. and judge between God and this Man. Indeed, he who was not ashamed to talk at this rate, may even boldly deny, that the Sun shines at noon Day ! As for the Decree of *Election*, it is as plainly, clearly, and fully revealed, as it possibly can be, by Words ; and as frequently too, as any one Doctrine of our Religion. Now, if God *chose some*, he *did not choose the rest*. What those were *chosen to*, the others *were not*. It is true, the Doctrine of *Preterition* or *Reprobation*, is neither so fully, nor so frequently, found in the Bible, for many obvious Reasons. He knows, his old Friends were generally very sparing in mentioning it ; and when they did, they did it with Fear and Reverence, with Caution and Reserve. But, it evidently follows from the other ; and is also found in more Places of Scripture than one or two. " On the contrary, I am persuaded, they have been brought into Theology, for want of rightly understanding the Bible, particularly that noted Chapter Rom. xi. which has been reckoned their Seat." See the Confidence of Error ! He is persuaded ! But what could persuade him ? The Doctrine of *Election* runs through the *Bible* ; is not only expressly, taught by the Prophets, *Psal. xxxiii. 12. Psal. lxv. 4. Isa. xli. 9. chap. xiv. 25. chap. liii. 5—12. &c. &c.* but plainly, fully, and frequently taught by all

all the Apostles, and especially by our Lord himself, see *Mat. xx. 16. chap. xxii. 24. chap. xxiv. 14. John vi. 37—46. chap. x. 3—5.* and *ver. 11 and 14—30. chap. xvii. 6, 20, &c. &c.* The other Part of the Decree, is also the Doctrine of both Testaments. The first Promise, *I will put Enmity, between THY SEED and HER SEED,* plainly implies it. Gods leaving the Nations, when he chose *Israel;* his denying them the Means of Grace, *Psal. cxlvii. 19, 20.* suffering them to lie in Ignorance, *Acts xvii. 30.* and walk in their own Ways, *Acts xv. 16, &c. &c.* have such Force in them, as to come but little short of Demonstration, to all who duly attend to them. Our Lord himself very plainly taught it, *Mat. xi. 20—27. John vi. 44—46. chap. viii. 47. chap. x. 26. chap. xvii. 9, &c.* This was also the Doctrine of the Apostles, *Paul, 1 Thes. v. 9. Peter, 1 Epist. ii. 8. Jude ver. 4. John, 1 Epist. iv. 6. Rev. xiii. 8. chap. xx. 12, 15.* see also *John xii. 37—41.* If you will read these carefully, to name no more, you will find both Parts of this Decree, too visible to be denied, by those who believe the Scripture; and too plain to be glossed away, by wriggling or Criticism. When we read of God's fore-knowing, predestinating, electing, and ordaining of *SOME to eternal Life, &c.* it is evident, *the rest are not thus fore-known, predestinated, &c.* When we find, that God gave *SOME to Christ, wrote their Names in the Book of Life, SAVES and CALLS THEM according to HIS PURPOSE, &c.* nothing can be more undeniable, than that the rest were *not given, are not thus saved and called, &c. &c.* When we hear, of *Christ's Spouse, his Sheep, his Members, &c.* and that they were *chosen and given to him, to be redeemed by him;* it cannot be imagined, that these are *not known* by the *Father and the Son;* or that there was *no Distinction* made between these and others, *in, and by, the Decree, &c.* nor can those, who believe the Word, deny, that *none but these were thus chosen and given, &c. &c.* How then, could this Man be persuaded, of *any Thing* contrary to these? Where did, where could, he find these Dreams of his? Do we ever read any where, That God loved *ALL Men EQUALLY;* or, that he does *as much for ALL,* as he does for *SOME?* Do we ever find him saying, He did *not fore-know, choose, and ordain SOME Men to Grace and Glory, &c.* That he did *not give SOME to Christ, does not call and save SOME, ACCORDING TO HIS PURPOSE, &c.* That he has *not hid those Things, from the wise and prudent, when he revealed them to Babes:* That he *never appointed ANY ONE to Wrath:* That *no certain Men were before of old ORDAINED to this Condemnation?* &c. &c. Do we ever hear, That Men *MAKE THEMSELVES to differ;* that *any Man hath FIRST GIVEN TO GOD, that it may be recompensed unto him again;* or, that the Salvation of Man, is of *himself, or not wholly owing to God?* &c. &c. Will he say, it is any where written, That Men *CAN either believe or repent; BEGIN to believe, or repent; or, any how, dispose themselves to these, or even so much as desire, or use the Means appointed, in order to these, without the Grace of God?* Dare he deny this self-evident Truth, That the Grace of God is *as effectual, in every Man, as he intended it should?* And, if so, dare he say, That it was either upon the Fore-sight of the Faith, or Works,

*Works, or both, of any Man, that he elected him; when he was actually chosen to these: Or, that any Man was past by, upon the Fore-sight of the Want of these; when God saw that, without his Grace, fallen Man and all his sinful Posterity were, and would for ever have been, absolutely, destitute of them? It is God alone who makes the Difference, between Man and Man; and that, of his MERE GOOD PLEASURE.* Into this, our Lord resolved it, Mat. xi. 25. Into this, the Apostle resolves it, in many Places; see Eph. i. 5, 11. chap. ii. 8, 9. 2 Tim. i. 9. Tit. iii. 5. And this is all that Calvin pleads, in that long Quotation from him, pag. 29. His Words are far from proving, what he quotes them for, as must be plain to every one that can translate them. *Calvin was no Supralapsarian*, as himself declares, in many Places, most solemnly, and even when he was charged with being so (*t*). “To exclude ‘the Non-elect from the Inheritance which he predestines to his Children, as Dr Edwards translates his Words, ibid.’ is an Act of mere Sovereignty; and, when he does it, he does them no Wrong: But, this is far from, ‘reprobating them absolutely,—to their utter final Ruin,’ which he falsely charges upon that great Man, pag. 28. Calvin thought, that none could be reprobated, but the GUILTY. Now, when God was pleased to choose some equally guilty, miserable, and helpless, with those whom he past by, he did not reprobate these absolutely to their utter final Ruin; but left them as he found them. He never decreed to pass by, and much less to punish any of his Creatures, but for Sin; and therefore, not absolutely, and of his mere sovereign Pleasure. His passing by, was indeed the Act of a sovereign Lord, who might justly with-hold his Favour, from those who had not, could not deserve it; and had no Claim to it: But, his decreeing or adjudging to Ruin, and his actual inflicting his Wrath upon them, are Acts of Judgment; and shall not the Judge of all the Earth do right? Yes, he shall. And no Man shall ever be punished by him, who does not justly deserve it.

To return then to the eleventh of the *Romans*, or, as I think, he should rather have said, the ninth, or, at least, the ninth and eleventh; in which the Apostle teaches, illustrates, and confirms this Doctrine, from the Examples, not only of *Ishmael* and *Iaac*, the two Sons of *Abraham* the Father of the Faithful; but of *Esaue* and *Jacob* two Twin-brothers, one of whom was chosen and the other rejected; and that, before they were born, or had done any Good or Evil, on which any such Distinction, or Difference, might have been founded. *That THE PURPOSE of God ACCORDING TO ELECTION might stand, not of Works, but of HIM THAT CALLETH, it was said, the elder shall serve the younger*, Rom. ix. 10, 11, &c. Here then was a Purpose of Election, between two unborn Twins, who had done

(*t*) Cum de Predestinatione Sermo habetur, inde exordiendum esse conplanter semper docui, atque hodie doceo, jure in morte relinqu omnes reprobos, qui in Adamo mortui sunt atque damnati: jure perire qui natura sunt filii Iræ: ita nemini causam esse cur de nimio Dei rigere queratur, quando reatum in se omnes inclusum gestant. *Cels. de Aet. Praed. f. 710.*

done nothing to occasion the Difference! A Purpose, FREE; demonstrated in choosing one and not the other: ABSOLUTE; not of Works, but of him THAT CALLETH: PEREMPTORY; that this Purpose might stand: DISCRIMINATING; Jacob have I loved, but Esau have I hated: And relating to spiritual and eternal Mercy; He bath Mercy on whom he will have Mercy. Here then was an Election to very Distinguishing Privileges, to Grace and Glory; and this must have been an Election, either of Qualifications or of Persons. Not the former; for, not only are all these, again and again, expressly excluded: But then, there would have been no Mystery, no Depth in it, as the Apostle assures us there was. If of Persons, it was either of a whole People or of particular Persons. If of a whole People, then the Electing them to the Means of Grace, which were denied to the other, goes a great Way to prove our Point: For, the End cannot be attained, but in the Use of the Means; and consequently, the Denying the Means, amounts to Denying the End. But, the Apostle's whole Scope and Argument demonstrates, that it was not a whole Nation or People, that were thus elected; for, they are not all Israel, which are of Israel; Neither because they are the Seed of Abraham are they all Children: But in Isaac shall thy Seed be called, ver. 6, 7. The Children of the Promise are only counted for the Seed, ver. 8. It is plain then, That this Purpose makes a Difference, between Persons, in all other Respects, equal. Against which, the Apostle proposes and answers two grand Objections. 1. It seems unequal, and unjust, to put such a prodigious Difference, between Persons in themselves equal, without any Consideration of any Thing, they either had done, could, or should do. Is THERE UNRIGHTEOUSNESS WITH GOD, ver. 14. The Apostle rejects the Motion with Abhorrence. GOD FORBID. For he saith to Moses, I will have Mercy on whom I WILL HAVE MERCY, &c. He does not act as a JUDGE, distributing Rewards and Punishments; and so, there is no Room for talking of Injustice, in the Case: But as a SOVEREIGN LORD and BENEFATOR, who is absolutely Free to dispense his Favours, where, when, to whom, in what manner, of what Sort, to what Degree, and for how long, he pleases. If he has Mercy on any, it is of his own Pleasure, his mere good-Will; because they do not deserve it, yea, have no Claim to it: And therefore, he is absolutely FREE, to give or withhold it. Even among Men, the Supreme Magistrate orders some Criminals for Execution, and pardons others equally Guilty and wicked, as pleases him, without any Imputation of Injustice, for so doing. Is it not then lawful for God, to do what HE WILL WITH HIS OWN? He owes no Man any Thing; and much less does he owe Mercy to any Sinner. He may say to any of the Non-elect, who shall dare to argue the Matter with him, Friend, I do thee no wrong; Take that thine is, and go thy way; Mat. xx. 13 - 15. He will have Mercy on whom HE WILL have Mercy. From which the Apostle Reasons, according to the Rule of Contraries, and whom HE WILL be hardened, ver. 18. denying them softening Grace, giving them up to their own natural Hardness, and leaving them further to harden themselves. 2. WHY THEN DOETH HE FIND FAULT? If it is God,

who will not only shew Mercy, but also HARDENS; and that according to Pleasure, Why does he complain? WHO HATH, WHO CAN RESIST HIS WILL, ver. 19. Upon which, the Apostle, with a just Indignation, turns the Question; Who art thou, O Man, that repliest against God? ver. 20. Must he give Account of his Matters to thee? Hast thou forgotten his absolute Propriety in, and sovereign Dominion over, his Creatures? If he shews his Wrath, and makes his Power known, it is only against Vessels of Wrath fitted to Destruction; and that, after he has endured them with much long-suffering, ver. 21, 22. He takes nothing from them, they can claim; he, many Ways, does them good, which they abuse; he waits long, but they will not do, what, they know, through the Grace which he gives them, they may. It is not his not having Mercy, that is THE CAUSE of this hardning: Nor do the Non-elect reject his Call, and despise his Grace, in Obedience to his Will, or because they would please him by so doing: But because, they will, and that against his Command; THEY HATE HIM, and LOVE DEATH, Prov. viii. 36. But we need insist no longer on these awful Chapters. Suffer me only to add two Things. (1.) All the Objections that ever were, or possibly can be, made, to this discriminating Decree, resolve, at last, into one or other of these two, which the Apostle has, in this Chapter, fairly proposed, considered, confuted, and exploded. If therefore, his Authority is decisive; if his Determination is infallible; the Point is for ever gained, the Matter is fixed, there is no room for demurring. All Objections are answered already. And, whether Men will or no, THIS is a Doctrine of the New Testament. (2.) Since these very Objections, lie as directly against our Doctrine, as against any Thing the Apostle had said: Since they now are, and, in all Ages, have been, made, to our Opinion, with as much Assurance, as they were, or could be made to him: And, since they cannot be opposed to any other Scheme, but ours, as all Men know; it is Demonstration, that our Doctrine is, either precisely the very same with his; or, differs but very little from it. And therefore, let Men's Pride swell against God, let Prejudice fret, let Unbelief stubbornly reject it, we are sure it is the Doctrine of the Scriptures; and desire, without gain-saying, humbly to acquiesce in it. EVEN SO FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT.

He that will seriously consider the Bible, the History of Mankind, and what he daily sees, may perceive enough to convince the greatest Unbeliever. When he remembers God's chusing Abraham and his Posterity, though he saw and knew how stiff-necked, rebellious, and obstinate, they would prove, Deut. ix. 6—13. Exod. xxxiii. 3—5. when he left the rest of the World in Darkness and Sin, Psal. cxlvii. 19, 20: That he often sent the Prophets to those, who, he knew, would not hear; and not to them, who were better disposed; Ezek. iii. 5—7. Yea and — That our Lord was sent to the Jews, and not to Tyre and Sidon, who would have done more than they did; Mat. xi. 21—26: That he sends the Gospel to one Place, and not to another, not more Unworthy; Acts xvi. 6—10: That he had multo People in One City, and not in another; Acts xviii.

xviii. 10 : That the Publicans and Harlots entered into the Kingdom of Heaven, before the moralizing, civil, and sober Pharisees, Mat. xxi. 31. Luke vii. 29, 30 : That the most promising Means, and best accomplished Instruments, have, in all Ages, been often unsuccessful ; when the weak, and the foolish Things have prevailed : That the Gospel has been frequently continued, in Countries, where there has been an almost general weariness and neglect of it ; and removed from those, who seemed more unwilling to part with it : That the most unlikely Persons, even the most perverse and wicked, are often, to the Astonishment of all, throughly wrought upon, and hold out to the End ; when many who set out plausibly, bid fair for Heaven, and were not far from it, have visibly drawn back to Perdition : Whosoever, I say, duly weighs these, and a great many Thoughts which offer themselves from them, with the Scriptures I have quoted, will not find it easy to resist the Conviction, were he never so much prejudiced against these Sublime, and much opposed Truths. I shall only add two or three Texts, which always removed all Scruples and Doubts about this Matter from me ; *And all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World.* Rev. xiii. 8. For God hath PUT IN THEIR HEARTS TO FULFIL HIS WILL, and to agree, and give their Kingdom unto the Beast, until the Words of God shall be fulfilled. chap. xvii. 17. *And whosoever was not found written in the Book of Life, was cast into the Lake of Fire.* chap. xx. 15.

Notwithstanding all this, Mr Gibbs boldly affirms, “ That he looks upon them to be no less hurtful and dangerous, than erroneous and false (*u*).” A very deep Look ! As if every erroneous, or false Doctrine, were not hurtful and dangerous ; and that, in Proportion to the Nature of the TRUTH, about which they err, and their Deviation from it ! “ That the teaching them has hitherto been, and always will be, *dishonourable to the blessed God, disserviceable to the Interests of Religion, and discouraging to all Piety and Virtue.* Especially as to Reprobation, unconditional and absolute, &c (*x*).” Thus, you see, he retracts in some Measure, by these last Words, what he confidently declared in the former ! However ; if this Charge is true, it falls not only upon the Prophets and Apostles, but *our blessed Lord himself*, as we have seen ; Yea, upon THE MOST HIGH GOD ; For, it was he who said, I WILL have Mercy on whom I will have Mercy. Thus does this Man charge God Foolishly ! How can it be *dishonourable to the blessed God*, to say, That he bestows his Grace freely ; and does with his own what he thinks meet ? How can it be *disserviceable to the Interests of Religion*, to say, That God gives often as much Grace, and of the same Kind, to the Non-elect, as these Men say he gives to his own ; That he endures with much long suffering the Vessels of Wrath, &c ? How can this Doctrine be possibly *discouraging to all Piety and Virtue*, when all the Piety and Virtue in the World, is owing to

his Decree, to give Grace for that End. What does he mean by, “ unconditional and absolute Reprobation ? ” He never decreed to leave any of his Creatures, till they should leave Him. The Decree makes a Difference, only between Sinner and Sinner. There could not possibly be any Condition, in the Non-elect, more than in others, as THE REASON of his passing them by : For then, there had been no Depth, no Mystery, in this Matter. He never decreed to punish any Creature, but for SIN. “ Can there be a greater Reflection upon God’s moral Character — than that tho’ He is the common Father of all, he is made to abandon such Numbers — without the Consideration of their having done Good or Evil (y) ; ” But this is a Mistake. He never abandons any, without the Consideration of their having done Evil. Should the Question be, *Why does God abandon, or cast away, ANY OF THE SONS OF MEN?* The Answer must be, THEY are SINNERS. SIN has made them REPROBABLE, the Objects of HIS WRATH. But, should it be, *Why, out of Two equally Guilty, he chose the one, and not the other?* We must then Answer with our Lord, and his Apostles ; because, thus it seemed Good in his Sight : &c. And now, How does this reflect upon his “ Goodness and Justice ; ” when he shews Mercy to One that did not deserve it, passes by one who was the Object of his Wrath, Eph. ii. 3. and decrees to punish him only for his own Guilt ? “ Or for no personal Crime or Guilt of theirs, &c.” To which we shall Reply by and by. “ How sad a Discouragement must it be to Persons using Means and Endeavours that they may be saved, to think of a secret latent Decree, whereby the greatest Part, are effectually precluded and debarred from all Capacity of Salvation.” Just none at all ! There is no Decree to incapacitate those, who are duly using the proper Means and Endeavours, for their own Salvation. In Reality, had this Man searched, and did he believe the Scriptures, and were also capable of reflecting, his own Supposition would stare him in the Face. For, since all the Means are of God’s appointing ; since Men are naturally indisposed, yea, averse to use the Means, and be careful about their own Salvation ; those who find themselves, through the Grace of God, inclined to use all the Means instituted, and to be hearty in their Endeavours to save their Souls, are so far from having any Reason to be discouraged, at any of God’s Decrees ; That they have Cause to be thankful, for these promising Beginnings ; to take Heart, and go on in the Strength of the Lord, who seems by these, rather to have chosen them for himself. They may reason as Manoah’s Wife did, *If the Lord were pleased to debar us from all Capacity of Salvation, he would not have thus inclined us, or shewed us this Favour.* They may depend upon it, God will never take, the Grace he has given them, from them ; if they do not abuse it : That then shall they know, if they follow on to know the Lord : And, that no Man ever sought him in vain. And yet, I do not like the Expression, “ of being debarred from all Capacity of Salvation.” There is no such Language in the Bible. The

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Westminster Assembly, the Synod of Dort, our most accurate and judicious Divines, have no such Way of speaking. It does not appear to me proper, no nor true. There is no need of such Forms of Speech, since the Truths of God, may be much better illustrated, and defended, without them. It is not wise, nor right, needlessly to use Expressions, which draw out Mens Corruptions, enrage them against the Truth, and lay Stumbling-blocks before them. The Non-elect are, in themselves, as capable of Salvation, as the Chosen; and had God pleased to do the same for and in them, as he does for and in the others, they had been saved.

But, to conclude, if it be possible to convince Mr Gibbs, let him consider, (1.) That God did not decree to give the Reprobate no Grace, but only not to give them effectual Grace. This is undeniable, from the Event. (2.) Had he intended, he might have effectually wrought upon, and in them, as well as upon, and in his own People. This is self-evident. (3.) Since it is certain, he does not work Saving Grace in all; because, it is confessed, all are not saved; it is plain he decreed not to work this Grace in them; for, if he had, he would. (4.) It is ridiculous, to talk of a conditional Decree, in this Case, That he would, if they would FIRST: Because, every good Motion, every Inclination to do Good, is from him; and his Grace shall be as effectual, in every one, at all Times, as he intended it should. (5.) There are several Things in Scripture, expressly revealed, and plain in themselves, which are laid down as the great Bulwarks of this Doctrine. I have often looked upon them, as so many Land-marks, which direct us in our Search after it, and keep us within our due Bounds. Such are these, By GRACE ye are saved: NOT OF WORKS, Eph. ii. 8, 9, &c. &c. Who MAKETH THEE TO DIFFER, or what hast thou that thou hast not received? 1 Cor. iv. 7. Rom. ix. 16. Where is boasting then? It is excluded, &c. Rom. iv. 27. NOT OF WORKS, BUT OF HIM THAT CALLETH, chap. ix. 11. If by Grace, then it is no more of Works, &c. chap. xi. 6. Who hath FIRST GIVEN TO HIM, and it shall be recompensed? &c. ver. 35. O the depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! ver. 33. and many the like. From all which, I thus argue, The great Design of God in the Salvation of Sinners, and particularly in the discriminating Decree, was to exalt his infinite Glory, as a Sovereign Lord GIVING OR WITH-HOLDING his Favours; his free, sovereign, absolute Pleasure, in making a Difference, between PERSONS, otherwise, every Way, EQUAL; HIS RICH and SOVEREIGN GRACE in the Salvation of SOME, and his unsearchable Judgments in leaving others, to perish in Ways of their own choosing; and, as to the former, to stain the Pride of all Flesh, and that he alone might be exalted for saving his chosen: &c. &c. And therefore, every Scheme that is, any how, inconsistent with any of these, is in so far erroneous; and, That is the only true Scheme, which, takes them all in: But, Mr Gibbs's Scheme, as is evident, is not, in any Measure, consistent with any of them; and consequently, must be egregiously, and WHOLLY FALSE. He blasphemeth the distinguishing Decree, derides the Doctrine of our guilty polluted

*State by Nature, exposes our Regeneration,* scandalously contends against the *Gospel-doctrine of our Justification, &c. &c.* Therefore, it is, in all these, evidently contrary to the whole Tenor of Scripture. I add, There is not a Scheme now maintained, by any Set of professed Christians in the World, that agrees *thoroughly*, with *any* of these, and much less with *all* of them ; but that which these Men affect to call, *Calvinism* : And therefore, all and every one of the rest, are so far erroneous, as they are inconsistent with these ; and, *CALVINISM*, which takes them *all* in, and agrees with all of them, is the *only true*, the *only CHRISTIAN SCHEME*. These Things I have proposed plainly, that none may mistake them. They are the Words of Truth and Soberness. The first four Propositions carry their own Evidence with them, and the fifth is made up of, or confirmed by, many Texts of Scripture, express, and full, and plain, which are as a Key to Thousands more ; as a Clue to lead us unto these Depths as far as revealed. Let Mr Gibbs, or any other, take them all together, weigh them well, allow them their just Force, and submit to the Authority of God, speaking in his Word, without straining or torturing what is plain and obvious of itself, and we hope they may receive some Conviction.

Our Author goes on, “ to the Doctrine of *original Sin* (z).” And here, to discover the Effects of *his reading and praying*, he talks without either Fear or Wit. He owns, “ it is no longer an Article of his Faith that the *first Sin of Adam*, is imputed by God to all his Posterity (a).” It seems it was once, an Article of his Faith ! What then has induced him to change his Mind ? Why, “ because there is a total Silence in Scripture about it.” Total Silence ! How came it then, to be formerly an Article of his Faith ? Did his Tutors, (see page 28.) teach him the *Popish Doctrine of implicit Faith* ? Or durst this Man, for so many Years, pretend to preach, in the Name of God, a Doctrine, of which the Scriptures are totally silent ? Surely a very few Grains of Discretion, would have taught him a little more Caution, for his own sake. I have said so much upon this Head above, from page 37. — to page 44, that I need add no more. Pray, Brethren, read it, and wonder at the Man’s Ignorance, Forgetfulness, or somewhat worse ? It is true, the very Words, “ *Adam’s first Sin is imputed and charged by God to all his Posterity* ;” are not, in these very Letters, and Syllables, found in Scripture : But, there are several Passages, which do as strongly, and fully, contain this Doctrine. To pretend a Doctrine is *not scriptural*, because *not written* there, in the very Letters and Syllables of it, is too *childish* to need Confutation. And yet, by this Art, as ridiculous as it is, have the *Socinians* wormed a great many, such *Searchers and Prayers* as Mr Gibbs, out of their *Faith and of a good Conscience* ; even when their own *destructive Opinions*, are so far from being found, any how, in Scripture, that they are frequently, and expressly, yea, and literally, condemned in them. “ And indeed, it is impossible in the Nature of Things, for an Action done *solely by him*, to be transferred

"ferred to us (b)," very profound ! But who talks such Nonsense ! It seems the Man cannot be content with his *new Dreams*, without misrepresenting his old Faith. " And reckoned the Action of all " his Descendants." Poor, ambiguous Stuff ! We never fancied, That the *individual Action* of one *single Person*, could be, in the same Sense, the Action of any other. But all Mankind have agreed in saying, That the Actions of a Representative, or a Deputy, *as such*, are so far the Actions of those whom he represents, or from whom he is deputed, as to be esteemed and reckoned the Actions of them all ; and that, even tho' they should not be approved by, nor for the Interest of, his Constituents. They are said to be so far *their Actions*, as that they shall all gain by them, if wise and good ; and all suffer by them, if foolish or hurtful. It is a common saying in *England*, and justified by the Consent of all the World, That *every Freeholder* in it, lives under Laws of his own making ; though he himself has no Agency in making Laws, no Share in the Legislature, more than a *Hottentot* on the Cape of *Good-Hope*, except as he is represented there, by one whom he is supposed to have chosen a Member of the *House of Commons*. What that most honourable House do, they do in the Name of *all the Commons of England* ; and when they have passed any wicked Act, as they have sometimes done, the whole Nation have suffered by it, tho', it may be, nineteen Parts in twenty, of their Constituents, abhorred the Acts. " But supposing it possible for his Crime and " Guilt to be charged upon his Posterity,—I am at a Loss to re- " concile this with Principles of Equity and Justice (c)." He is at a Loss to reconcile it ; therefore, it cannot be reconciled ! A glorious Argument ! When God says, *I am a jealous God, visiting the Iniquity of the Fathers upon the Children, &c.* Exod. xx. 5, &c. when all the Antediluvian Infants, and all the Children of *Sodom*, &c. &c. suffered with their Fathers, and for their Sins, it may not be so easy to reconcile this, with the Principles of Equity and Justice : But, *did not the Judge of all the Earth do right ?* " Yea, the imputing to " a whole Race a sinful Fact done by another, before any of them " were born, which consequently was quite out of their Power to " prevent ; which they must be entirely ignorant of, and no ways " accessory or consenting to, seems manifestly unreasonable and un- " righteous." Conscience will not suffer him to be so confident here, as elsewhere ; and therefore, he says only, it seems ! But many Things seem to be, what they are not. Thus, many of the *Ways of God*, seem foolish and unjust, when they are indeed, *most wise and righteous*. *The Things of God are Foolishness to the natural Man, &c.* and the *Preaching of the Cross was to the Greeks Foolishness*, 1 Cor. i. 23. chap. ii. 14. But, *the Foolishness of God, is wiser than Men* ; and the *Unrighteousness of God, PERFECTLY EQUAL and just*. The Prophet *Elisha* denounced a Curse against *Gehazi* and his whole Race ; *The Leprosy therefore of Naaman shall cleave unto thee, and unto thy Seed for ever, &c.* 1 Kings v. 22. The Curse which the *Jews* impetrated upon themselves, and their Posterity ; *His Blood*

*Blood be on us and on our Children,* Mat. xxvii. 25. lies upon them visibly to this Day; and many others might have been added. Now this Objection, which is the very same with what we had in the former Lines, lies evidently against these, as well as against the Imputation of Adam's first Sin; and much more. *Gehazi* and the *Jews*, were only the natural Parents, of their Progeny, and not their *federal Representatives*: Numberless Numbers of their Children, were not then born; it was quite out of their Power to prevent their Parents SIN; they were entirely ignorant of it; and no ways accessory, or consenting to it. The Children of *Gehazi*, we may be sure, never approved of their Father's Crime; and, if the Children of the *Jews*, have any how approved of what their Parents did, and justified it, by their obstinate Unbelief; and so have become guilty, *ex post facto*: Just so, have all the natural Descendants of *Adam*, without any Exception, (a thousand Times) but those only who have been prevented by Grace. The Folly of Kings has ruined Millions. *Quicquid delirant Reges plectuntur Achivi.* The Extravagance, or Folly, of Parents, involves their Children, in many Miseries. The Blood of Traitors is tainted. We cannot tell, how far the Union between Parents and Children, may go to justify the Imputation of the Actions of Parents to their Children. Children are bound, in many Cases, by the Obligations their Fathers laid on them. To come then closely to our Purpose. *Adam* was the natural Father, and *federal Head*, of all his natural Posternity; and therefore, according to the Laws and Customs of all Nations, *his Actions, as such*, were the *Actions of them all*. Had he acted, as he *should* and *MIGHT*, they had been happy in him; and then there had been no complaining of the Constitution of Heaven, in appointing *him our federal Representative*: Why then, should we arraign God of *Injustice*, and I know not what, because *we fell IN HIM, and suffer WITH him?* He was undoubtedly the most perfect of the Kind; was therefore, the most proper Person to represent *his Posternity*; and it is but wretched Folly and Pride, in any Man, to dream, that *any one of them* would have behaved better, had they been in his Place; or had they been each of them, to stand or fall only for themselves: Especially, when the Conscience of every Man must tell him, he has in numberless Cases, omitted to do what *he ought* and *might* have done, and done *that*, even against Light, which he knew *he might not* have done. This, I am satisfied, will effectually stop the Mouths of Gainsayers, another Day. Now, tho' all these make it plain to me, (and a good deal more might have been said) that there was *no Injustice*, in this Constitution; if we should even judge of it, according to the Laws and Customs of all Nations: Yet, I must own, there is a Depth here. *How unsearchable are his Judgments, and his Ways past finding out!* It was *GOD'S WILL*; therefore it was *RIGHT*: It was *HIS COUNSEL*; therefore *WISE*: And this should silence all murmuring. The Fact is undoubtedly so. In *ADAM ALL DIED*; therefore, *IN HIM THEY ALL SINNED*. The Cries, the Diseases, the Death, of Infants, is a Demonstration that *they are guilty*. 'Tis strange these Things are not convincing. Many a Time have I seen,

seen, and thought of these, with Tears. But, I thank God, I ever endeavoured to acquiesce. EVEN SO FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT !

Mr Gibbs next " disbelieves the moral *Depravity*, and Corruption of Nature propagated from *Adam* to his posterity, whereby they are rendered Sinners, (properly so called) and are liable to Wrath and Damnation (d)." Well then, are their Natures PURE, as their Persons are INNOCENT ? Have they neither Corruption IN them, nor Guilt UPON them ? Or, dare he say so ? No. He only tells you here, as in most other Cases, what he *disbelieves*, not what he believes. Pray then, are all Men rendered Sinners, improperly so called ? Or, are they not at all liable to Wrath and Damnation ? " He takes it to be a Doctrine as remote from Scripture, and as irreconcileable with Reason and Justice as the former." See what I have said above upon this Head, from page 44 to page 54. and judge, between this Man and the God of Truth. It is expressly written, *If through the OFFENCE OF ONE, MANY BE DEAD ; — The Judgment came BY ONE to CONDEMNATION ; — By one MAN'S OFFENCE, Death reigned by one ; — By the OFFENCE OF ONE, Judgment came upon ALL MEN TO CONDEMNATION ; — By one MAN'S DISOBEDIENCE MANY WERE MADE SINNERS, Rom. v. 15—19.* and that they were, by NATURE, CHILDREN OF WRATH, even as others, Eph. ii. 3, &c. &c. Where then were his Eyes, or his Memory ? Indeed, it is plain enough in this Place, That he does not know what he would be at : And I need not expose his Ignorance ; himself has done it superabundantly. Is it " irreconcileable with the Principles of Reason or Justice," that *sinful, impure Parents, should beget sinful, impure Children ?* How can it possibly be otherwise ? Who CAN bring A CLEAN THING OUT OF AN UNCLEAN ? Job xiv. 4. How CAN he be CLEAN that is born of a Woman ? chap. xxv. 4. To disbelieve the moral *Depravity* and *Corruption* of our Nature, is to fly in the Face of all Mankind ; to deny what the Heathens saw, and lamented ; what every Man upon Earth sees, and feels, and perceives in himself, and observes, or may observe, in every other ; and is a dreadful Proof, that this Man knows neither the Scriptures, nor himself, nor any other ; and can, indeed, boldly affirm any Thing. Many, who cannot be brought to acknowledge the Imputation of *Adam's* first Sin, cannot, dare not, deny, the *Corruption* of our Natures ; because, it is not only evidently, and frequently, revealed in the Word of God ; but they see it, they feel it, and perceive it the Burden, and Grief, of all that fear God. I am ashamed to stain Paper, with " what moves him to declare more readily and strongly against this, viz. the plain Tendency it has to lessen parental Affection,—to give Parents wrong Notions of their Offspring,—and to dishearten and mislead them in their Education (e)." But why ? One would rather think, it should have a quite contrary Effect. That it should draw out their Bowels towards them, and excite them strongly,

(d) Ibid. pag. 12. (e) Ibid. pag. 13.

by all proper Means, to endeavour to check their natural Corruption ; to instil into their tender Minds, a Sense of their Estate, that so, they may learn to be more serious, sober, and watchful against Temptations ; to be careful, to teach them to pray, that God would renew and sanctify them ; and to excite them, to be frequent, and fervent, in Prayer to God for them. Those that are duly sensible of their own natural Corruption, cannot but be affected, when they perceive their own Image in their Seed ; that they have their own Tempers, and see early Propensions in them, to their own Follies, Lusts, and Vices ; and perceive, that, without Instruction or Example, they are soon like to discover the Pollution that is in them, &c. Thousands have been powerfully awakened, by these Considerations, to set themselves, with all their Hearts and Might, to try to divert them from their vicious Inclinations ; to weed out, or lop off, what seemed most dangerous ; to suppress what appeared most rampant in them ; and, through the Grace of God, to have them born again : And have succeeded, to their unspeakable Satisfaction. They see their Seed are begotten in their own Likeness, according to the Laws of Generation : Why then should this give them wrong Notions of them ? They perceive their Children are no worse, than they were themselves : Why then should they be disheartened ? They perceive they are no better neither, than they were ; why then should they be misled ? Were ever any Parents, from the beginning of the World to this Day, more conscientious, in all these, than those who were most deeply impressed, with a Sense of the total Corruption of their own Natures ? No : None ever were ; nor, in the Nature of Things, can it be supposed any ever will be. But, this Man's Dreams, cannot fail of having these ill Effects. To fancy Infants are not defiled and corrupted, having, as it were, the Seeds of all Sin in them, must be a very wrong Notion ; because, they cannot but see the contrary with their Eyes. Those who do not perceive the Disease, cannot be supposed solicitous about the Remedy : And, to presume that Things are well, or at least tolerable, when they are far otherwise, cannot but mislead them. In fact, it has been often observed, That, in Proportion, as judicious pious Parents, have been, more or less, impressed, with an influential Sense of these affecting Truths, they have been, more or less, industrious, to give them a sober, serious, religious Education. " But also, because it is wont to be Matter of Confession to God in Prayer, &c (f)." Has this Man read, or does he believe, his Bible ? The Psalmist, in the Bitterness of his Heart, confessed it to God in Prayer, Psal. li. 5. The Apostle, at large, expresses his Trouble with it, and Sorrow for it, Rom. vii. 15—23. Heartily laments it, ver. 24. Looking up to God with Thankfulness, that he had, in any Measure, obtained the Victory over it, ver. 25. When the Apostle tells the believing Ephesians, You hath he quickened who WERE DEAD IN TRESPASSES IN SINS,— and were BY NATURE, CHILDREN OF WRATH as well as others, chap. ii. 1—3. Could any Thing be more proper for a Confession ? Was it possible,

sible, they could have been under, " a thorough penitential Abasement," had they not done it? " How can there be a real " Work of Grace in the Soul (g)," if there is not a deep Sense of, a hearty Sorrow for, and a habitual Watchfulness against, the Sin that dwells in it? Indeed, this is so sure " a Criterion, of a thorough penitential Abasement, &c." that I question, if any Man can be a true Christian without it. I never met with one, (and I have been very intimate with many, who did not think of some of these Things as I do) who was not of this Mind. But, I shall wave this. The Man, who, having preached these Things so long, can now talk at this rate, gives us a sad Proof of what he so freely opposes and ridicules; and too much Cause to doubt, that he is an utter Stranger to such a *Work of Grace*, as he here derides.

He falls next upon, " Regeneration, with its absolute and universal Necessity, which has sprung from the former Doctrines; and does not now perceive it to be the Doctrine of the New Testament." He does not now! Is the Change then, in the New Testament, or in his Eyes, or Heart? The absolute and universal Necessity of Regeneration, is the Doctrine of both Testaments; and was preached by the Prophets, the Apostles, and by our Lord himself. " It is at least doubtful with him, whether any are there said to be regenerated and born again, or standing in need to be so, except such as at first were not of the Christian Religion, but either Jews or Heathens (h)." It is doubtful with him! He durst go no farther! He has not yet made his last Understanding in this Matter! What does he mean by, *doubtful Thing*? When the Gospel was first preached, all the World were either Jews, or Profelytes, or Heathens. Not one of them then could, nor can any of them now, become a true Christian, till he is renewed, or born again. This our Lord teaches, in the most express and solemn Manner, *John iii. 3—10.* Except a Man BE BORN AGAIN; — — BORN OF WATER AND OF THE SPIRIT, he cannot see the Kingdom of God; — — plainly also hinting, that this was a very mysterious Thing, wrought by the powerful Operation of the Spirit of God, acting FREELY, and working when, upon whom, in what measure and manner, he pleases. This was no new Doctrine; but frequently, and very clearly taught, by the old Prophets. See *Ezek. xi. 19.* I WILL PUT A NEW SPIRIT within you; — — chap. *xxxvi. 26.* I WILL TAKE AWAY the stony Heart out of your Flesh, and I WILL GIVE YOU AN HEART OF FLESH; A NEW HEART also will I give you; — — ver. 27. And I WILL PUT MY SPIRIT WITHIN YOU, and CAUSE YOU to walk in my Statutes, &c. *Deut. xxx. 6.* The Lord thy God will CIRCUMCISE THINE HEART, and THE HEART OF THY SEED, to love the Lord thy God with all thine Heart, &c. See also *Psal. li. 7, 10.* *Jer. xxxii. 39,* &c. &c. And hence, our Saviour reproaches Nicodemus, for his scandalous Ignorance of, and gross Mistakes about it. Art thou a MASTER in *Israel*, who should be supposed capable of teaching others, and

KNOWEST NOT THESE THINGS? And yet, Mr Gibbs, tho' pretending to be a Minister of the New Testament, knows, we see, *as little of them!* We have proved above, page 33 and 41—43, &c. That Adam lost that original Righteousness, in which he was created; and which was absolutely necessary towards answering the End of his Creation: That he could not transmit THAT to his Posterity, which himself had lost: And consequently, That we come into the World without it. We have now seen, That our whole Natures are disordered, defiled, and corrupted: But, he, who is born without those heavenly Qualities of Righteousness and true Holiness; who is so far from being INNOCENT, that he is A CHILD OF WRATH; and who is thus degenerated, polluted, and depraved; cannot possibly do any Thing truly acceptable to God, or available for his Salvation, if his Guilt is not removed, his Disorders some way rectified, his Corruption checked, and, in some good Degree, subdued, and those blessed Qualities, in some sufficient Measure, restored. This is self-evident. Reason, Scripture, and universal Experience, confirm it. See page 44, 45, 50—53. Hence the Necessity, THE ABSOLUTE NECESSITY OF REGENERATION. First make the Tree good; and then, his Fruit good. Do Men gather Grapes of Thorns, or Figs of Thistles? Mat. xii. 33. chap. vii. 16, &c. As is the Nature, so will all the Motions, Inclinations, and Actions of it be. That which is BORN OF THE FLESH, IS FLESH, John iii. 6. Improve it, polish it, how you will, it is still FLESH, and nothing BUT FLESH; yea, will appear but the more fleshly. How can it possibly be otherwise? But, we are all born of the Flesh; and therefore, ARE FLESH, only, wholly FLESH; and consequently, unholy, defiled, depraved. This is the Case of all the natural Descendants of Adam, without Exception. The Children of Christians, have, by Nature, no Privilege, above Jews or Heathens. ALL ARE BORN OF THE FLESH. Who can bring a CLEAN THING, out of AN UNCLEAN. Christians themselves, the very best and holiest of them, so far forth as they are unrenewed, are still FLESH, still vicious, wholly destitute of Good: I know, that in me (that is in my Flesh) dwelleth no good Thing. Even the Apostle saw in himself another Law, warring against the Law of his Mind, Rom. vii. 18, 23. There is none righteous, no, not one, Rom. iii. 10. Hence THE UNIVERSAL NECESSITY OF REGENERATION! None are, naturally, BORN OF GOD. Those who are regenerate, (and none but such shall, or can, see the Kingdom of God) are born, not OF BLOOD, nor of THE WILL OF THE FLESH, nor of THE WILL OF MAN, BUT OF GOD, John i. 12. Is it possible to express this more plainly, fully, or strongly? No Privilege of Birth or Descent; nothing natural; nothing, subject to the human Will, that can be done by human Power, or to which we can be raised by human Means, can work this great, thorough, universal, supernatural Change. Yea, The NEW MAN, which even THE RENEWED are to put on, is, after God CREATED in Righteousness and true Holiness, Eph. iv. 23, 24. But Creation, is above Nature; it is God's Work, and his only. WE, says the Apostle, speaking of himself and the believing Ephesians, who were DEAD IN TRESPASSES AND SINS, &c. hath HE

**QUICKENED,**—*For we are HIS WORKMANSHIP, CREATED in Christ Jesus unto good Works, chap. ii. 1, 5, 10.* But, That which is dead, in so far, and in what Sense soever it is dead, can do nothing for itself: And, to raise, or quicken the dead, requires Almighty Power, as well as to create. I need not enlarge; the whole New Testament is full of these, or to this Purpose. Pray see, Rom. xii. 2. chap. vi. 4—7. chap. vii. 14—24. 2 Cor. v. 17. Eph. v. 26. John xv. 2, 3, 5. Col. iii. 10. Tit. iii. 5, &c. &c. which tally exactly with many Passages of the Old; as Isa. xxix. 23. chap. xxxii. 15. chap. xlivi. 21. chap. xliv. 3, 4, &c. &c. But, Mr Gibbs sees none of these Things! Such is the Power of Delusion! Something he must grant, but in such a Way as discovers he knows not what he is a saying.

“ In Proportion indeed to Mens Degeneracy,—and only in Proportion hereunto, must their Want of Change and Renovation be estimated.” A very profound Discovery! Surely, That which is not disordered, needs not to be rectified; nor, does that which is not decaying, or decayed, need repairing; any more than that which is not corrupted, needs to be renewed. But, ALL MEN are, by Nature, wholly destitute of original Righteousness; the Image of God, as far as it consisted of spiritual Knowledge, Innocence, Rectitude, and true Holiness, is quite defaced in them all; and, in Consequence of these, all are turned from, unfit for, and become gradually, more and more, disinclined, yea averse to, and set against God, and turned to ourselves and the Creature: And therefore, THIS IMAGE must needs be, in some Measure, RESTORED; those Principles and Seeds of Knowledge, Righteousness, and true Holiness, INFUSED; the utter Disability, and Aversion for our Duty, REMOVED; and a new Turn and Bias given to our Hearts, before we can be brought, to work out our own Salvation. “ Some may grow so bad and vicious, as to need to be quite altered, and in a manner made new Creatures (i).” They need to be quite altered, but only, in a manner, to be made new Creatures. Very accurate! “ But to insist that there is a Necessity for the Renovation of all Mankind, for all equally and alike,—Christians as well Heathens; Children as well as the Adult; yea for Children religiously educated, and who have preserved their Innocence, no less than others, is—in his present Opinion contrary to Reason and Scripture both (k).” The Confusion in which he expresses his present Opinion, to say no more, deserves to be exposed: But, I wave it, and answer very particularly. 1. ALL have *EQUALLY* lost original Righteousness. In this, there is no Difference. The Infants of Christians, the most religious of them, are, by Nature, equally destitute of the Innocence, saving Knowledge, Righteousness and true Holiness, in which Adam was created. Every such Infant, I say, is equally destitute of all this. And therefore, all such, without Exception, need, thus far, *equally* to have those gracious Qualities infused and restored: i. e. They, thus far, *equally* need Renovation.

2. The

(i) Ibid. pag. 13.

(k) Ibid. pag. 13 and 14.

2. The Children of *Christians*, even the most holy Christians, are **EQUALLY Children of Wrath**, by Nature, as the Children of the worst of Heathens. In this also, there is no Difference; no Exception. They were *equally* IN Adam, equally represented by him, *equally* finned IN HIM and fell WITH HIM; which is demonstrated from this, they *equally*, and *alike*, DIE IN HIM. Thus far then, being *equally* under Guilt, they *equally* need Remission; and, if they die in Infancy, they *equally* need Redemption from the Sting, the Curse of Death. 3. Christian Parents beget Children AFTER THEIR OWN IMAGE, AND IN THEIR OWN LIKENESS, Gen. v. 3. and not in the Image and Likeness of THE BLESSED THREE, their ONE, their JOINT-CREATOR. There is no Difference in this Sense neither, between the Infants of *Christians* and those of Savages. ALL are *equally*, and *alike*, by Nature, *wholly* destitute of Spiritual Good, *wholly* indisposed to it, and *wholly* and *only* inclined to Evil, Gen. vi. 5. chap. viii. 21. John ii. 6. Rom. vii. 18, &c. see Jer. xvii. 9. Who can bring a clean Thing out of an unclean? Job xiv. 4. What is Man that he should be clean? As original Righteousness is *equally* lost to all; so, whatever is implied in this Loss, or necessarily consequent upon it, or inseparable from it, is found in all, *equally* and *alike*. Their Faculties are *equally* disordered; they are *equally* depressed, corrupted, depraved, and, were they absolutely left to themselves, they would Sin to the very uttermost of their Power, as Occasions should offer, or Circumstances permit, even to the last Moment of their Lives. See above, page 44—52. The Children of *Christians*, have, in this Sense, no Privilege, above what those of the ancient Jews had. How should they? Whence should it arise? Yea, Do not they, as soon as they discover themselves to be rational Creatures, discover themselves also to be degenerated, polluted, *averse from God*, and turned to Self and the Creature; as well as those of Heathens. Nay, when the Prayers, Tears, Examples, pious Instructions, and prudent Corrections, of the most holy *Christians* daily repeated, are so often lost upon their Seed, as universal Experience confirms; will this Man surmize, that their Posterity are, naturally, more innocent, harmless, or better disposed, than the Children of the worst of Men? Thus far then, they ALL, *equally* and *alike*, need Renovation, i. e. They need *equally* to be born again, to have the new Heart put into them, and to have the renewing and sanctifying Spirit to raise them from the dead, to create the clean Heart, and to infuse the Seeds, the Principles of Righteousness and Holiness in them: And therefore, whatever Difference appears in any of them, is from Grace, and not from Nature. 4. When Children grow up, tho' they quickly discover a great Variety of Humours, and different, yea contrary Affections and Inclinations, (the Springs of which cannot be so easily traced) yet, naturally, they shew nothing by them all but this; that they are impure and depraved, *averse from God*, *wholly* set upon gratifying themselves, and that they seek, and covet Happiness, in *sensual Things only*. Some are, indeed, observed, in their youth, to be more gentle, mild, tractable, &c. But all are visibly indisposed for, and *averse to*, spiritual Good; and all *equally* inclined

clined to the Things of Sense, tho' differently biased to *the Lusts of the Eye, the Lusts of the Flesh, or the Pride of Life*; according to their different Constitutions, and a great Variety of other Circumstances. Thus far also, they alike need Renovation. 5. Tho' the Difference may not appear so great, or so evidently, between some Children and others, when they are young; yet, very often, a very extraordinary Difference appears afterwards. Different Capacities, Examples, and other Circumstances, make a mighty Change. Some are *sanc&tified* in Infancy; in others, their Corruption is variously diverted, checked, dammed in, or, in Part subdued, by religious Education, a searching Ministry, and COMMON GRACE, in greater or lesser Degrees: Others break over all Bounds, and grow bold and hardened in Sin, till they are given up of God; and then, they rush upon all manner of Wickedness, with Greediness. Now, it must be owned, the more wicked any are, the more they need Renovation. In our way of thinking, a greater Power is required, TO SUBDUE long indulged Lusts, and rooted vicious Habits; TO ROUSE those, who have, as it were, lost all Sense of Sin, and MAKE those Hearts soft and tender, which are seared as with an hot Iron, &c. There is no doubt, a great deal in this. Tho' all are equally blind, by Nature; they are not, when they grow up, equally under judicial Blindness: Tho' all are, naturally, alike indisposed and unwilling; they are not afterwards, equally hardened, &c. Hence, God CALLS them in a different manner. Lydia's Heart was sweetly and kindly opened: The Taylor was brought to himself, by dreadful Terrors. But, notwithstanding these, They ALL equally need to be renewed, born again, and have the new Nature formed in them, &c. Tho' the Resistance is not so great, in those that are called in their tender Years; yet, no less than infinite Power is necessary, to raise the YOUNGEST from the Death of Sin, and to create the new Heart in them, &c. And, when this Almighty Power is exerted, it CONQUERS and OVERCOMES the most obdurate. 6. His talk of " Children, who have preserved their Innocence, no less than others," is pure Nonsense! I need say no more. Thus we see, that, what in his " present Opinion, he thinks, is so contrary to Reason and Scripture both;" is, indeed, evidently and fully supported by both: And, That his new Fancy, is a groundless, false, and soul-destroying Delusion.

He comes next to, " Man's moral Impotence,— the Disability we are all affirmed to labour under for performing Actions truly good and religious, in Consequence of Adam's Fall.— He allows this in certain Degrees." But, what are these certain Degrees? Why is he silent, in a Matter of such Importance! " Yet, he does not take it to be universally total and absolute,— so that we are all as wholly void of Capacity for right moral Actions, as dead Creatures are for what is natural (1)." Here is nothing but gross Ignorance, or studied Darknes and Confusion. So much has been said, upon this Head, in several Places, that more is needless.

See

See page 44, 45, 47—53, &c. &c. Only let me ask, what does he mean by, “ Actions truly good and religious, right moral Actions ? ” If he means Actions, *every Way agreeable to the Rule*, i. e. in Matter, Manner, Principle, and End ; nothing can be more absurd. It is a plain Contradiction, to say, That an *impure Nature*, can possibly produce what is *pure* ; and much more, wholly and perfectly *pure*. It is also a manifest Contradiction, to the whole *Word of God*. See above page 129, 130. If he means Actions, *materially good* ; I do not know, but the Devils themselves are capable of them. None of us deny, that the worst of Men are often *inclined*, and *enabled* for many such : Yea, Dr *Twiss*, who was higher, in many of his Notions, than *Calvin*, pleads, That *all Men are free to all moral Actions* ; but denies they are so, to such as are spiritual. If, that *any* of the Sons of Men can, *of themselves, without the Grace of God*, do *any one Thing acceptable to God*, and, in any Degree, *available for Salvation* : Nothing can be more diametrically opposite to Scripture. See *Gen. vi. 5. chap. viii. 21. Jer. xvii. 9. John xv. 5. Rom. vii. 18. chap. viii. 7. 1 Cor. ii. 14, &c. &c.* “ Nay, “ how great soever this is in any, it is balanced, I believe, by the “ Undertaking of Christ, and a sufficient Remedy is provided (at “ least where the Gospel is preached) so that Impossibilities are not “ required of us by God,— especially in Things he has laid our “ *Salvation upon (m.)*.” This makes it evident, he knows not what he is saying. What does he mean, “ by this *Impotence* being “ *balanced by the Undertaking of Christ?*” But, if he knows what he means, he here shifts the Question. For, when he speaks of “ the *Impotence* which was the Consequence of *Adam’s Fall*, ” he had no Concern with the *Remedy* provided in Christ, which is quite a different Thing. How came he to call a Being, who is neither *very and perfect God*, nor *very and perfect Man*, OUR SAVIOUR ? What did, what could such a Being do, *for our Salvation* ? To those, whom God *intends to save*, he will surely make their Duty *possible*. He has provided a *Righteousness* for their *Justification* ; *be washes them, in the Blood of his Son* ; and *works in them both to will and to do, of his own good Pleasure, &c.* As for others, where do we find, That *sufficient Grace* is provided for them ? I earnestly desire he would shew me. It is, with me, a ruled Case, That God *will give as much Grace, to every Man, and of the same kind, as he purposed to do* : And, it is self-evident, his Grace *shall be as effectual, in every Man, at all Times, as he intended it should*. Let this Man, or any of them, consider and confute these, at their Leisure. - - - - - A little plain dealing here would make all easy. “ Affirming the *contrary* is, in my “ Opinion, injurious to the *moral Character* of God, and highly “ asperses both his Justice and Goodness.” But how ? Is it any *Injustice*, not to give *that* to his Creatures, which they do not deserve ? He does not, in this Matter, act as a *Judge* ; and therefore, his Justice, as such, has nothing to do in it. How can it asperse

asperse his Goodness, to say, HE HAS MERCY ON WHOM HE WILL HAVE MERCY; and on no other? He never made the Salvation of any of the fallen Angels *possible* to them; and yet these Men dare not say, That this highly asperses both his Justice and Goodness. He dare not, we see, affirm, that, a *sufficient* Remedy is provided for the Heathens. And is this also injurious to *his moral Character*? Does he take, or with-hold, any Thing, from any of the Sons of Men, they have a Right to demand? Does he not bestow *many* Things upon all of them, they do not deserve? Does he not give every one *Ability*, to *abstain* from numberless *Evils*, which they commit; and to *do* numberless Things *materially Good*, or *less Evil*, which they do not? What then does he mean? Should I also ask him, or his Friends, What they mean by God's *moral Character*? I am pretty sure, they would not find it so easy to answer, as they imagine.

" He could not appeal to Men, as he does in his Word, for " the Righteousness of his Proceedings, and the Equity of his Ways, " upon the contrary Supposition (n)." *The Lord is*, most undoubtedly, *RIGHTEOUS in all his Ways, and holy in all his Works*, Psal. cxlv. 17. *He is a God of Truth, and WITHOUT INIQUITY, JUST AND RIGHT IS HE*, Deut. xxxii. 4. Shall not the Judge of all the Earth DO RIGHT? Gen. xviii. 25. And yet it is as true, His JUDGMENTS ARE A GREAT DEEP, Psal. xxxvi. 6. How UNSEARCHABLE ARE HIS JUDGMENTS! Rom. xi. 33. There is no fathoming the Reasons, of his Purposes and Ways. They may be, they often are, *hidden*, such as *cannot be traced*; but they always are, and cannot but be, *JUST*. The very Thing we are now upon, gave Occasion to that Objection, Is THERE UNRIGHTEOUSNESS WITH GOD? Rom. ix. 14. And we have heard how the Apostle answered it. After all, I do not remember, he ever condescended to make such an *Appeal*, but twice; Ezek. xviii. 25, 30. and chap. xxxiii. 17 and 20. and that, only to his own People, and on a very particular Occasion, and even then, when he was acting in a Way of *sovereign Mercy*, assuring them, That, in that Case, *the Son should not die for the Iniquity of the Father*. Now, Tho' he shall be *justified*, hereafter, *when he speaketh, and clear when he judgeth*; Psal. li. 4. Yet, at present, he giveth not account of any of his Matters, Job xxxiii. 13. and therefore, it is foolish, it is sinful, to strive against him, by speaking so irreverently, so profanely, of these his Ways. " We hereby make him that hard Master, who " reaps where he has not sown, and gathers where he had not " strawed (o)." Do we! Yes; if we dreamed, he expects the same, or as great Improvement from him, to whom he gives but one Talent, as from him, to whom he gives Ten: Or, That he expects Increase, where he gives no Talent. If therefore, these Men, or any of them, dare say before him, That they have *made the best* of their one Talent; have *improved every Opportunity*; have *done every Thing*, they knew they *might*, and as they *might*; and have *done no Evil*, which their Consciences will witness they *might have*

(n) Ibid.

(o) Ibid, pag. 15.

abstained from, yea, have done *no Evil against their Consciences*; we shall allow them freely to make this Objection: But, if they dare not, as their Consciences will testify they dare not; then may, yea, *will*, He say, to every one who dares talk at this rate, *Out of thine own Mouth will I condemn thee, thou wicked and slothful Servant; thou knewest that I reap where I sowed not*, &c. This should rather have spurred thee on to Diligence, than been a *Pretence* for thy Negligence. Why didst not thou then, *do what THOU COULDST?* The true Cause of this thy Neglect, was thy Slothfulness, not thine Inability; thy Aversion to me, not thy Want of Power to do what thou didst not. Let them consider how they shall answer this; and whether they shall then dare to fly in his Face?

We believe as well as he, " That notwithstanding this Impotence " none shall perish, but thro' their own *Default*,— and that the " Spirit is promised to every Man, by whom he is sincerely desired " and asked (*p.*)". Only we would add, who *asks*, *seeks*, and *knocks*, i. e. diligently, earnestly, and importunately *desires him*, persevering in it, and taking no Denial. In this we rejoice; and, for it, we bless God with all our Hearts. But, when he tells us, " Nor must it be pleaded that we want Ability thus to ask it; " for doubtless (as one says) we are capable of such asking, as is " pointed out to us,— otherwise here were a Promise, and no " Promise, a Promise to mock us, and not to encourage us." We must reply, That as *worthy* as he that says it is, it is neither *true*, (if applied to *all*) nor to *his Purpose*, if it were true. Not true. For, (1.) The greatest Part of Men never so much as heard of *such a Promise*, nor *whether there be an Holy Ghost*; and surely, none such can *thus ask him*. (2.) How can *the natural Man*, *who receiveth not the Things of the Spirit of God*, &c. even when *revealed*; how can *THE CARNAL MIND*, *which is ENMITY against God*; how can *the Heart*, *which is deceitful above all Things*, and *desperately wicked*, &c. *thus ask his Spirit*, without *the preventing Grace of God*? How is it possible, that *this* can consist, with what God says of *all and every Man*? Gen. vi. 5. chap. viii. 21, &c. &c. If, *every Imagination of the Thoughts of Mens Hearts is only evil continually*, &c. How can it possibly be true, That *every Man*, or *any Man*, should, of himself, be *able*, *thus to desire the Spirit*. (3.) Not to his Purpose, For, should we grant, That *every Hearer of the Gospel*, at some Time or another, *has*, or *may have*, *THIS ABILITY*, as many do; and I humbly conceive, we may all do, without any great Injury to our Cause: Yet, *THE WILL, THE INCLINATION*, to *exert THIS ABILITY*, would be still wanting; and so Mr Gibbs would be as far from his Point, as before. As much as these Men talk of *THEIR WILLS and GOOD DISPOSITIONS*, they appear to be *as indisposed, as unwilling*, yea, *as AVERSE to these Things*, as their Neighbours. We all know, we *may do* many Things we *do not*. (4.) When God *CALLS* his People, he *inclines* as well as *enables*: He *makes them WILLING in a Day of his Power*: And, even after *Conversion*, He *WORKS in them*

them both TO WILL AND TO DO, &c. &c. So that Ability, without efficacious Grace to dispose, incline, and quicken, and cause them to exert it, would be altogether ineffectual. ALL are UNWILLING: Of these, some God makes willing, but leaves others in the Hands of their own Counsel. And it will, hereafter, appear, but a just Judgment of God, to do so by those, who are so proud of their OWN GOOD DISPOSITIONS and FREE-WILL, as never to confess, bewail, or lament their own Deadness, Unwillingness, Perverseness; and never to pray it may be removed, or that God would powerfully draw and effectually persuade, incline, overcome them, and give them a Heart, yea, and cause them to fear and love him.

" He is the more zealous against this Doctrine, because it appears to be false and unworthy of God, and because of its bad Tendency. It has, it must do a great deal of Hurt, wherever it prevails (q). — If it is false, the God of Truth has revealed it! If unworthy of him, we must answer as before. If either, it must be pernicious. If it has, and must do Harm; who can help it? The best Things have been abused. The Gospel is the Savour of Death unto Death, unto many, 2 Cor. iii. 16. Did it do Mr Gibbs harm? If he says it did, Let him ask his Conscience, whether it was his Slothfulness and Unwillingness, or an affecting Sense of his natural Inability, that lay at the Bottom of it? " What more likely to discourage Men from entering upon a religious Course, — than to be told, that they are become quite dead to it, — and that there is no Relief provided in Divine Aids, — whereupon they can with Assurance depend (r) ? " But, who tells them all this, or ever did? How came this into his Head? That all Men are dead in Trespasses and Sins: That all who are converted, must be raised up, quickened, created again, &c. is the express Language of Scripture: But, that no Relief is provided, for this or the other Man, none can know. Our Duty is set before all: Every one knows, that he has Grace enough to do something: Let him then try, and do what he can. If he does not, he will be inexcusable. If any is disposed to do any Thing, he may depend upon it, God will never leave him, in such Circumstances, if he leaves not him first. We must therefore turn the Question upon him. What more certain, to every one, who has made any honest Attempts, as in the Sight of God, than, That he is quite dead to every Thing truly Spiritual? What more certain, and affecting, to all such, than this, That they never were, never could have been, so sensible, of the Power of Corruption in them, and of the total and desperate Alienation of their Hearts from God, and true Holiness, had it not been for the Resistance, they perceived in themselves, against those Inclinations, which were wrought in them by the Holy Ghost? What more certain, and humbling, than, That SIN, the Corruption of their Natures, takes Occasion, even by the Commandment, to work in them all manner of Concupiscence; &c. and that they feel, That, till Almighty Power CONQUER THEM, the more powerfully they are drawn, the more strongly and desperately they refuse, or delay, to yield

and submit? What more proper, than to try throughly to convince Men, of the *Depth* of their Misery; that they may be *wrought upon*, to see the *absolute Necessity* of the Remedy, to *bumble themselves before God*, and *look up to him for Grace to help?* &c. And, to name no more, What more likely to *destroy* the Souls of Men, than to tell them, That *their Natures are not depraved*:—That *Regeneration is not absolutely and universally necessary*:—That they are *not dead in Trespasses and Sins*:—That, of *themselves*, and *without preventing Grace*, they *can sincerely desire and ask the Spirit*; so *ask, as infallibly to receive him*:—That God never *calls Men to do*, what they *cannot do*? &c. Let Mr Gibbs reply to these, and he shall have more of them. The long Quotation from Archbishop *Tillotson*, page 16. as far as it opposes us, is a direct Contradiction, to the *whole Word of God*; and so, of no Authority. We shall *securely rely upon HIS WORD*; and let *erroneous Persons pin their Faith*, upon each other's Sleeves, at their Peril. It is really somewhat strange, That Mr Gibbs, after *all his Reading, and Praying*, should *not have so much as one single Text of Scripture to oppose to us*; but only the Words of Men like ourselves?

He comes next, to the *Extent of the Redemption purchased by Christ*, of which we have treated above, page 57—62, &c. Nothing can possibly be more evident from Scripture, than that a *certain Number were predestinated, chosen, ordained, &c. &c.* to *everlasting Life*, and the *Means of it*. Nothing can be more clear, than that all these were *chosen in Christ, given to him, ordained to be his Members, his People, his Church, his Spouse, &c. &c.* Nothing can be more certain, Than that he was *sent to redeem, teach, lead, quicken, rule, and save them, i. e.* That he is *THE PROPHET, PRIEST, and KING of ALL whom he redeems*: For he could not possibly *redeem them*, if he were not. Nothing can possibly be more plain from the *Word of Truth*, than that *God LAID ON HIM the Iniquities of them all, that he bare them, BARE THEIR SINS IN HIS OWN BODY ON THE TREE*, that *he was MADE SIN, and MADE A CURSE for them, &c. &c.* Nothing, I say, can possibly be more clearly revealed: For, *all these, and many the like, are expressly, frequently, and very emphatically declared in Scripture*. *ALL and EVERY ONE of these therefore, shall certainly be saved eternally from all Evil; shall be with Christ, and share in THE HAPPINESS and GLORY, of their Head and Saviour*. He that sees not these in the Bible, let him say what he will, *never read it, or wilfully shuts his Eyes, or is judicially blinded*. He is not, he cannot be sincere. He who says he has read, and believes the *Word of God*, and does not believe *all this*, may as modestly contend, that *White is Black*. Mr Gibbs must therefore be content, to be told, That his saying nothing of all this, and his talking as if there were nothing in it, is foolishly to *stifle the Light*, and falsely *impose upon his own Conscience*, and all those who will be so silly as to regard any Thing he says. Had he acted *honestly*, he should have begun with these; and, if he could have carried Things farther, he should have attempted to *prove them*: For, the most solemn Affirmation of one, who has *so long deceived the World*, can be

be of no Weight with any Man. — — Let us then hear him, as in some other Places, talking, he knows not what.

“ I do not believe that the *Extent* of God’s redeeming *Designs*, (an Expression which is hardly Sense) “ and of the *beneficial Influence of Christ’s Undertaking and Death*, are, or ought to be, “ restrained to *a few*, a certain Number *only*;— but that they “ reach to all Mankind at large; to People of *every Nation*, — “ particularly all such who enjoy the Gospel; so as to restore them “ to a *Capacity of Salvation*, make their future Happiness *possible*, “ in case their *own wilful Refusal*, to comply with the Terms, “ does not prevent (*f*).” Now, 1. What is all this to the Purpose; and, whom does he oppose? Many of the strictest *Calvinists*, will freely grant every Word of this, as far as it is Sense, and consistent with itself. They *may*, they *all do*, allow, That the *beneficial Influence of Christ’s Undertaking*, is not restrained to the *Elect*: That they reach to Mankind considered at large; to People of *every Nation*, tho’ not to every one of those People, &c. It *may* be, it *is*, extended to Millions, whom he *never redeemed*. What? Is the Light Christ has brought into the World, *Nothing*? Is it *Nothing*, that the Wicked fare the better, for the Sake of the *godly*, who live among them? That the World is spared for the Sake of the *Elect*? Is *restraining*, is *COMMON, GRACE, NOTHING?* &c. &c. 2. When he speaks of, “ *every Nation and Kindred, Tongue and Tribe*, particularly all such as enjoy the Gospel;” does he not take away with one Hand, what he gave with the other? 3. When he speaks of, “ *restoring to a Capacity of Salvation*;” what does he mean? “ Is there any such Proposition to be met with “ in Scripture (*t*) ? ” And, is *this* to be *redeemed*, in the Scripture Sense of that Word; or dare he say it? What by “ *making their Happiness, possible*? To *redeem*, is *actually to Ransom, to deliver, to save*. It is so among Men; or, some, or all the Parties concerned, would be reckoned *Fools or Knaves*. 4. “ Upon what *Terms* “ *is Salvation offered to the Heathens*;” who never heard of a *Saviour*? And dare he say, That Christ *redeemed them also*? 5. Can a sober Man, bring himself to believe, That Christ *died for Millions*, who never heard of him; for whom he *does not, will not, intercede*? That he *laid down his Life* for those, whom he *does not, will not save*? Or, that he *was MADE SIN and A CURSE* for those, whom he *never redeems* from either? And, That he *gave himself for those*, for whom he *does not do all he can, to make their Salvation effectual*; and to whom he *does not, will not, freely give all Things*? So that, 6. In all this, the poor Man is only shutting his Eyes, shifting the Question, opposing he knows not who, and doing nothing!

“ As such an universal Redemption is greatly to be *desired* by “ *us*,” an *universal Redemption*, where *ALL* are not actually *redeemed*, is a glaring Contradiction, even in Terms. “ So the “ *Scriptures teach it in the plainest Manner, and strongest Terms*; “ *nor is there hardly any other Point of Christian Doctrine, for*

“ *which*

" which more ample Testimonies of the Word of God are to be alledged (u)." Than which, a more notorious *Untruth*, was hardly ever asserted, from the Beginning of the World to this Day ! Is there so much as one single Text, which says, that ALL MEN were predestinated, foreknown, ordained to eternal Life, given to Christ ? &c. &c. One single Text which says, That the Iniquities of ALL MEN were laid upon him, that he bare THEM ALL in his own Body, &c. that he was MADE SIN, or A CURSE, for all Men, &c. &c. We challenge all the Party, to shew us so much as one : Or, if they could, Is it possible to believe that any one of them should be damned ? Can he shew me but one Text, which proves what he himself would be at, if he knew how to express it : Or, That the Redemption purchased by Christ, was only, " a RESTORING Men to a CAPACITY of Salvation ? &c." If he does not ; some of us will call this something more than a wilful *Untruth*. " He has a particular dislike to the contrary Doctrine, because it is highly uncomfortable and discouraging ;" Wherein ? What Encouragement is it to tell Sinners, that Christ redeemed Millions, who are now in Hell, as much as he did them ? " Has divers Consequences necessarily flowing from it very erroneous and frightful (x)." See what I have offered to this Purpose, page 157, 158. But we may be sure, Mr Gibbs, in his Conscience, knew, they did not necessarily follow from it ; or we should have had them in Form. Indeed, he sadly wants them here ! " Derogates mightily from the Grace of God ;" How ? Or, what does he mean ? Is not his Grace FREE. If God delivered up his own Son for ALL and EVERY MAN, would he not with him also have freely given THEM all Things ? " Diminishes the Love of the Blessed Jesus ;" But, how ? I defy him to tell me. It would be strange Love indeed, to fancy he redeemed those, for whom he will not pray ! " And deprives Ministers of one of the best Topicks, to prevail with Sinners to repent (y)." What is this Topick ? Can it be so very powerful an Argument, to tell them, That Christ died for them, as he did for Millions of the damned ? Is it possible to believe this, and believe, That God is holy, wise, and just : Or, that — — — ? But, this being a very tender Point, I shall only ask Mr Gibbs these few Questions, very briefly. 1. Did not Christ, by his Obedience unto Death, purchase Deliverance from all Evil, and eternal Salvation, for all those whom the Father had given him ? If he says, he did not, he denies all those numerous Texts offered, and indeed the whole Scriptures : He denies the Redemption of God's People, and is indeed no CHRISTIAN. If he says, he did, 2. Did he thus, or in this Sense, REDEEM ALL, or did he only restore the rest to a Capacity of Salvation, &c. 3. If the former ; why are they not all eventually saved ? I am very sure he cannot give a satisfying Answer. If the latter ; let him explain his meaning, prove it, the Things which must be proved to make it so very great a Blessing to the World, and answer what I have hinted ; and, I assure him, I love Truth so well, That, through the Grace of God,

God, I shall not gainsay it. If the *Eternal Redemption* of THE ELECT be secured, let them make as much more of it as they can, agreeably to the Scriptures of Truth, it will never overturn any of the Tenets, which these Men call, *Calvinism*. To proceed,

Mr Gibbs, having thus boldly renounced the *Christian Faith*, in the *most fundamental Articles*, of THE TRINITY, and the PERSONAL UNION of the DIVINE and HUMAN NATURE in CHRIST, &c. does, in the next Place, very consistently, I must own, renounce and declare against it, “in the important Point of *sinful Man's Justification* (z).” I say, very consistently; for, if he is not JEHOVAH, he cannot be OUR RIGHTEOUSNESS: If he was not VERY and PERFECT MAN, he could not have *redeemed sinful Men*: If he was not both GOD and MAN, he could never have been MEDIATOR between them. Had he not been VERY and PERFECT GOD, he could neither have had Interest enough with the Father; nor Power to have supported what he underwent; nor could he have had a Righteousness to spare; nor had his Obedience been legally meritorious; nor could his LIFE have been of THAT VALUE, as to be a *Ransom for many*, &c. &c. Had he not been VERY and PERFECT MAN, he could neither have had that Concern for us, nor in us, which was necessary he should have: Could neither have experimentally known our Natures, InfirmitieS, Temptations; nor how to have wrought upon us, sympathized with us, and accommodated himself to us, as a merciful and faithful High-Priest; nor could he have stood, in our Name, and Stead, as a SURETY, SACRIFICE, and INTERCESSOR, &c. &c. “It evidently appears to him now;” tho' the quite contrary as evidently appeared to him before! “That somewhat besides, nay, and contrary to the *Scripture Doctrine* concerning this, has, for Years past, been taught among us (a);” he might have said, has, for many Ages past; yea, from the Beginning, been taught among, and believed by, all true Christians. We have not been singular, in this Matter. It is the Doctrine of all the Reformed Churches; yea, was, for a great while, the Doctrine of all Protestants: Nor is it a novel Doctrine; for, the Apostle assures us, it is, at least, as old as the royal Psalmist's Days, Even as David also describeth the Blessedness of the Man, unto whom God imputeth Righteousness without Works, Rom. iv. 6. “particularly by such as hold that the Essence of it lies in Persons being made, or constituted, just and righteous by and with the Righteousness of another, viz. the mediatorial Righteousness of Christ, consisting of his active and passive Obedience, and the created habitual Holiness of his human Nature, which is graciously imputed and given to Believers by God, and they apprehend or receive merely by Faith (b).” Now, notwithstanding his Promise of plain-dealing, this account of our Doctrine, is both confused and false. We generally say, That, in Justification, God pardons all his Peoples Sin, upon the account of Christ's bearing them, and the Curse of them; and accepts them as righteous in his Sight, for, and upon the account of, his Righteousness, i. e. the Obedience, which he

(a) Ibid. pag. 13.

(b) Ibid.

(c) Ibid.

he gave to the Law, as their SURETY, in their Name, and Place, and Stead. The Expression, " That the created, habitual Holiness " of Christ's human Nature, is imputed to Believers, and received by " Faith," is, to me, not only new, uncouth, and hardly intelligible ; but, as far as I can understand it, false, ridiculous, absurd, and dangerous. If this Jargon was, formerly, Mr Gibbs's way of explaining himself, let it not be imputed to us, who abhor such wretched Stuff. As for the last Clause, If we do indeed apprehend, or receive the Righteousness of Christ, I would ask him, or any reasonable Creature, Whether it be possible for us, to receive it any other Way ? How can any other Grace, have any possible Agency in this Matter ? Let them shew us, if they can.

" One might reasonably expect sure to meet with this account " of Justification, some where or other in sacred writ (c) :" No ; by no means. We are not sure to expect to meet with any Nonsense, or Falsehood, in sacred Writ : But, the account I have given of it, we find in several Passages, as express, clear, and full, as our Hearts can well desire. " To have the Righteousness of Christ " thus characterized," this I can hardly guess the Meaning of ; nor can himself make Sense of it. However, *The Righteousness of Christ*, i. e. his doing the Will of the Father, and becoming obedient unto Death ; his fulfilling all Righteousness, his being wounded for our Transgressions ; and the like, are all literally found in Scripture, are plain in themselves, and easily understood. " And the Imputation " of it expressly and positively affirmed." So it is ; and that, in the strongest Terms. " But I cannot find it to be so now, I own, " in any single Place (d)." How ? —————— Cannot he find it now, where he found it before ! The Word of God is the same, tho' he is not. His ridiculous Dreams are not indeed expressly and positively, nor any how affirmed there ; tho' our Doctrine of Justification, is, in many Places. But, he has either shut his Eyes, or lost his Memory, or flung them both away ; or rather, was not willing to see them, when he re-examined these Matters. These Propositions, to name no more at present, By THE RIGHTEOUSNESS OF ONE, the free Gift came upon all Men unto JUSTIFICATION of Life, Rom. v. 18. And, By THE OBEDIENCE OF ONE, shall many be MADE RIGHTEOUS, ver. 19. are expressly and positively affirmed in the Bible. See above, page 40, 41. It is scarce possible to express our Sense more plainly, fully, and strongly. The Imputation of it also, is expressly found in Scripture. *Blessed is the Man, unto whom God IMPUTETH RIGHTEOUSNESS WITHOUT WORKS.* This cannot be the Man's own Righteousness ; for, his own Righteousness without Works, is a staring Contradiction. It must therefore be, the Righteousness of Christ, and can possibly be no other. Here then, is the RIGHTEOUSNESS of Christ IMPUTED by God, as the only Foundation of all their Happiness, to them who have no Righteousness of their own. Here is clear, express, and full Proof, of the Protestant Doctrine of Justification ! And yet,

Mr

Mr Gibbs cannot find it now ! Verily there are none so blind, as those that will not see.

" And the Scripture is free from the Language used by our Di-  
" vines ;— e. g. God's *westing*, and *clothing* us with the Righteous-  
" ness of his Son, *making it over* to us, *reckoning and reputing it*  
" *ours, transferring, and placing it to our account* (e)." Thus, this  
Man vomits out his own Shame ! How can he, how dare he, say  
so ? Is not, *imputing Righteousness*, the same with *reckoning, and*  
*reputing it ours* ? Is not to be MADE *RIGHTEOUS* by the *Obedience*  
*of Christ*, as strong, full, and emphatic, if not much more so, than  
to be *wesled, or clothed* with it ? Or, can this possibly be, with-  
out placing it to our Account ? Can any Words be more direct,  
and forcible, to vindicate the Phraseology, than those, *And be*  
*FOUND IN CHRIST not having MINE OWN Righteousness,— but the*  
*Righteousness which is OF GOD BY FAITH* ? Can these Words  
have any Sense, if this Righteousness is not *made over, transferred,*  
and *imputed to us* ? We read also of, God's *CLOTHING* Zion's  
*Priests with Salvation*, Psal. cxxxii. 16. *His CLOTHING his People*  
*with the Garments of Salvation*, Isa. lxi. 10. *Of the WHITE RAI-*  
*MENT, that naked Sinners may be clothed*, Rev. iii. 18. *Of fine Linnen,*  
*clean and white, which is the Righteousness of Saints*, chap. xix. 8. &c.  
What can this Man say to these ? The *WHITE RAIMENT* they  
were to *buy of Christ, without Money and without Price*, is un-  
doubtedly, *HIS RIGHTEOUSNESS*. Nothing but this, can *bide their Nakedness* : Nothing less, nothing else, can *bide their Shame*.  
We read also of God's, *putting his Comeliness upon his People,— spreading his SKIRT over them, covering their Nakedness, &c.* Ezek.  
xvi. 8, 14. *Of PUTTING ON CHRIST*, and several the like  
Phrases ; which, whether they relate to this particular Point or no,  
may very well warrant such Expressions, as he here profanely carps  
at ; at least, secure them from being impiously exposed to Scorn.  
" So Faith's looking to, and apprehending the said Righteousness, re-  
" ceiving, embracing, putting it on, applying it, &c." As for Faith's  
looking to this Righteousness, tho', I do not remember, I ever heard  
it, (any more than some of the rest) it may be easily understood,  
by such Expressions as, *Look unto me and be ye saved*, Isa. xlv. 22.  
*Even so must the Son of Man be lifted up; that whosoever LOOKETH*  
*to, i. e. believeth on him, &c.* John iii. 14, 15. The other five  
Participles, are all of the same Import, and may be clearly justified  
from Scripture. They that receive Christ, John i. 12. receive his  
Righteousness : For, of his Fulness they receive, and Grace for Grace.  
If, to apprehend that for which I also am apprehended, Phil. iii. 12.  
To put on Christ, Gal. iii. 27. To receive the Promises, Heb. xi. 13.  
To embrace Wisdom, Prov. iv. 8. and many such like, be proper ;  
These Phrases, notwithstanding this Man's impious flirt at them, can  
never be very improper. The Sense of them all is obvious ; and as  
it is but *Childrens Play*, to carp at them, I shall leave this as a  
sufficient Apology for them, with all who fear God, and have any Ex-  
perience of vital Religion. But, If nothing will down with this Man,

but the *very Letters, and Syllables, of Scripture*; how durst he presume to give us *his new Faith*, in any other Words? And yet, I defy the whole Party to put *his present Opinions*, in Scripture Language. If nothing but *the Words* of the Bible may be admitted in Sermons, I want to see one of his composing, after *this new Mode*, which, I fancy, would set more People a laughing, than *his miserable Letter* has done.

" It is no wonder to me, that *such Phraseologies* occur not in " *Scripture*,— when they are very wide of the *Nature and Truth* " *of Things* (f)." Judge, my Brethren, between the Church of God and this rash Disclaimer. " Christ's Righteousness, i. e. his " *active, or passive Obedience*, or *both*, cannot be *transferred* to " *others*, (*the Righteousness itself*, I mean, *cannot*) so as to be " *come theirs*, and the *immediate Matter of Justification* to them." What Confusion is here! " It is no more *thus transferable*, or *imputable* than *Adam's Sin*." But, if the Word of God is true; if daily Experience can convince us, *As we all DIED IN Adam, we all SINNED IN him*, as we have proved at large. " Both are personal Things, and cannot be transposed" (an odd Word!) " from " *one to another*." And least we should not have understood this, he goes on, with *uncommon Accuracy*. " They do and must, necessarily *inhere in their respective Subjects always* (g)." Than which, you can hardly conceive greater Nonsense. *Acts of Sin*, as *Adam's first Sin*, are *transient*, and cannot possibly *inhere always*, in any Subject. They are evidently past, as soon as committed: And so we say of *all Acts of Obedience*. The *Guilt* indeed, and the *Pollution of Sin*, remain; the former *UPON*, the latter *IN*, the *Sinner*: And the *Reward*, *legally due or graciously promised to Obedience*, as well as *the Disposition or Habitude to further Obedience*, which is thereby gained, remains *also*: But, the *Acts themselves*, are past for ever. As for *his Sufferings*, the Case is yet more plain: They are *certainly over, and past away for ever!* And to say, " That Christ's *Sufferings* must necessarily *inhere in him always*," is so inconceivably stupid, that none but this Man could hardly have fallen into such a Blunder! Behold, the glorious Effects of his *reading and praying*! " I may reap, it is true, the *Benefit* and " *Advantage* of what another Person *does and suffers* (h):" Not, I hope, unless, *that other Person DOES and SUFFERS* what he reaps the *Benefit* of, in his Place, and Name, and Stead; that so, or with a Design that he *may reap that Benefit*: And then, it would be an *Injury* to the *Doer and Sufferer*, and a manifest *Injustice* in itself, to with-hold *that Benefit* from him, which the other intended to obtain or purchase for him. Let Mr Gibbs, and his friends, look to this. Besides, if *the Doer and Sufferer* is at a vast Ex-pence, to *purchase that Benefit*; surely, if he has *any Interest* with him, from whom he purchased it; or *can do any Thing with him or them*, for whom he purchased it; he will undoubtedly see to it, that

(f) Ibid, pag. 15.

(g) Ibid.

(h) Ibid.

that they *actually reap* the Benefit he purchased for them. He will prevail with the *one* to give, and with the *others* to receive it; or take Care that it be effectually applied; that so, the Favour be not lost to them. Let them also remember this. However, we thank him kindly for *this Concession*, which will amount to all that we desire: And thus, even when riding in full Career, he drops *his present Faith*, and stumbles, without Design, and perhaps against his Will, upon what may lead him back to *the Truth!*  
 " But his Doings and Sufferings *themselves* will eternally remain " *his*, and can never be accounted *mine.*" As much as, he thinks, he has done by these bold Things, he can put no other Sense upon these Words, but this only, It will be an eternal Truth, that the Person himself *did* and *suffered* them, in that Capacity, in which he *acted* or *suffered*; and that, in that Sense, in which *he did* and *suffered* them, it can never be said that I did and suffered them. But, what End does *this refined Philosophy* answer? We were never so silly, as to dream, that Christ's *Actions* or *Sufferings* are *so ours*, as they were *his*: Or, That any of his People *did* or *suffered* *that*, in their own individual Persons, which *he did* and *suffered* AS THEIR *SURETY* and *REDEEMER*; nor any Thing like it.  
 " In plain Words,—I take Christ's being appointed from everlasting a *federal Head* to the *elect People*, exclusively of the rest; co-venanting with the Father in *their Names*;—consenting to become their *Sponsor* and *Surety*, and obliging himself to pay their *double Debt*; a *Debt of Service*,—and a *Debt of Satisfaction*,—in short, he and they *coalescing into one mystical Person*, to be *chimerical and imaginary* (*i.*) See the astonishing Efficacy of *Delusion!* He takes *all this*, to be chimerical and imaginary! He might as well have called, *our REDEMPTION* so! His Brethren, the *Socinians*, say, it is only *METAPHORICAL*, which, tho' not far short of, is not quite so scandalous, and shocking, as *this*. He just now owned, " *he might reap the Benefit of what another does and suffers;*" but surely, it is not by Accident, but with Design, *he may do so.* He is, in no Sense a *Christian*, who doubts that Believers *may and do reap the Benefit*, of what Christ *did and suffered*: If so, it could not possibly be without Counsel, and Design: But this necessarily presupposes, " *a Covenant between the Father and the Son,*" as is self-evident. Such a Covenant plainly implies, That *he undertook to do and suffer ALL he actually did and suffered*; for that very End, that they, for whom he was to *do and suffer*, might reap the Benefit of his *Doings and Sufferings*. From thele, I will undertake, at any Time, to demonstrate *all we contend for*, upon this Head: But, for the Sake of plain Christians, I shall rather reason from Scripture.

That Christ was fore-ordained before the Foundation of the World, to be a Sacrifice for Sin, and to save his People, by dying for them, &c. is clearly and frequently revealed, Eph. i. 3—7. 2 Tim. i. 9. 1 Pet. i. 19, 20, &c. &c. That he, who was to be the Sacrifice, and by being so the SAVIOUR of his People, was fore-ordained to be THE

(*i.*) Ibid. page 19, 20.

**R**EDEEMER, THE SHEPHERD, THE HUSBAND of his People, follows undeniably from the former; and is also plainly, and often, found in Scripture, *John x. 11—30. Isa. liv. 5—11, &c.* That, as their REDEEMER, he was to be THEIR PROPHET, PRIEST, and KING, is self-evident. See above, page 65, &c. He could not possibly have saved them from Sin and Satan, the World, Death, and Hell; saved them from their Guilt, Ignorance, and Slavery, if he had not. This also is testified unto, by the whole Tenor of Scripture. That he was, THE SURETY of a better Testament; *Heb. vii. 22.* THE MEDIATOR of a better Covenant; chap. viii. 6. *Given to be the HEAD over all Things to the CHURCH, which is HIS BODY;* *Eph. i. 22, 23.* *Is the HEAD of the CHURCH, and Saviour of the BODY;* chap. v. 23. and chap. iv. 15. And, THE HEAD of the BODY, THE CHURCH; *Col. i. 18.* are the express Words of God. The Covenant proposed in the Gospel, evidently presupposes, “the Covenant between the Father and the Son,” upon which that is founded. If he is A SURETY, then he covenanted with the Father, in the Names of all, whose SURETY he is. If he is THE HEAD of HIS BODY THE CHURCH, he is a federal Head; for the Covenant, is the sole Foundation of that Relation. We have proven at large, That he was *their covenanting Representative;* see page 40, 41. The Father expressly says of him, *I will give thee for a Covenant of the People;* *Isa. xlvi. 6.* chap. xlix. which could not be true, were he not a federal Head. Now, He is not given to be A HEAD to any, but *his Church, his Body, his Members;* “which amounts to, his being *their federal Head, exclusively of the rest.*” Surely, he knew, WHO were given to him, to be redeemed, and so to become HIS SPOUSE, HIS MEMBERS, &c. Surely, he will lose none of them; for HIS BODY cannot be imperfect. Some would add, surely, none other shall be so united to him, as to be living Members in, or of him; because, there can be nothing superfluous, or redundant, IN HIS BODY. Seeing then, he actually saves HIS BODY, and every Member of it; “his redeeming Designs for them, were more than to restore them to a Capacity of Salvation, &c.” If he was their Surety, and Redeemer, he must of Necessity have paid their Debt, and redeemed them from THE CURSE, and have also redeemed the mortgaged, the forfeited Inheritance for them; for otherwise, he could not have redeemed and saved them. The former was, a Debt of Satisfaction, which he paid to the full, when he BARE THEIR SINS in his own Body on the Tree, was MADE SIN, and A CURSE for them, &c. &c. and thereby, satisfied Justice, bore the Penalty of the Law, secured and gloriously displayed the Divine Perfections, and the Honour of his Government, &c. The latter, could no otherwise be done, but by OBEDIENCE; i. e. A RIGHTEOUSNESS every Way MERITORIOUS, of such infinite Value, as, in strict Justice, to deserve, and be worth, and so purchase all promised Blessings, Temporal, Spiritual, and ETERNAL; and, this Debt of Service, he paid, by the Obedience of his Life, whereby he fulfilled all Righteousness, perfectly obeyed the Law, and became obedient even unto Death, *Mat. iii. 15.* chap. v. 17. *Gal. iv. 4. Phil. ii. 7, 8. Rom. v. 15—20, &c., &c.* He was their \*

GOEL ; (*near Kinsman, and Redeemer*) but it was the near Kinsman's Part, to *redeem the Inheritance*, taking it with all the Burdens upon it, paying and discharging the Debt, and restoring it, if not sooner, yet at the Year of Jubilee, to the original Owner, or his Heirs. Judge then, my Brethren, whether these Things " are chimerical " and imaginary." But, *all* that can be expected from " an " imaginary Christ," for so this Man was not afraid to call him, is, That he should *do chimerical and imaginary Things* ! I argue farther,

If our Lord, was such A SURETY and REDEEMER, as to *do* and *suffer* all these Things, in our Name, and Place, and Stead, because we could not *do* or *suffer* them ourselves, and that *we might reap the Benefit* of them, as is undeniable from, Isa. liii. 4—11. Mat. xx. 28. Gal. i. 4. chap. iii. 13. Eph. v. 2. Tit. ii. 14. Heb. ix. 12—26. chap. x. 1—12, &c. &c. he *did* and *suffered* them, as A COMMON PERSON, and as OUR HEAD, as is self-evident : And then, it is no more improper to say, That we *DID* and *suffered* them, IN, and WITH HIM, than it was for the Apostle to say, *That God HAD QUICKENED the believing Ephesians TOGETHER WITH Christ, and HAD RAISED THEM UP TOGETHER, and MADE THEM SIT TOGETHER, IN HEAVENLY PLACES, IN CHRIST JESUS,* Eph. ii. 5, 6. The *Actions and Sufferings of a Surety or Representative, AS SUCH, tho' so far personal, that he alone, in one Sense, does and suffers them*; yet are, and have been, in all Languages, and among all Nations, *reputed to be, in another Sense, the Actions and Sufferings, of ALL whose Surety and Representative he was, when he did and suffered them*: And they, and every one of them, have been said and reckoned, to *do* and *suffer* what their Surety or Representative hath done, or suffered, for them, and in their stead. This is the common Language of all Nations. And all Men acknowledge, They are so far *theirs*, that they are *all* the Gainers or Losers, as the Surety or Representative has acted his Part. Now then, tho' it was *our Lord only*, who, in his own individual Person, fulfilled the Law, bare his People's Sins, &c. &c. yet because he *did* and *suffered* ALL as a *common Person*, in their Name and Stead, that so he *might purchase eternal Redemption* for them, and *deliver* them from the Guilt and Punishment of their Sins; *his Obedience and Sufferings, were most evidently, and most undeniably, so far theirs, that therefore, and upon the account of what he did and suffered, they shall be delivered from Wrath through him, and be entitled to, and, at last, actually possessed of, the purchased Inheritance.* As A PUBLICK PERSON, even as THEIR HEAD, he acted, suffered, rose again, ascended, and *has entered within the Vail as their Forerunner*: Heb. vi. 20, &c. And ALL THESE are so far *theirs*, that THEY *did* and *suffered* them *all*, IN, and WITH Him, are risen WITH HIM; yea, and SIT IN heavenly Places IN and WITH HIM, in as much as their Surety has taken Possession of the Kingdom for them. And now, Mr Gibbs may call all this chimerical and imaginary too. Furthermore,

Because this Man insists upon it, That *Christ's Righteousness is PERSONAL, and cannot be transferred, laughs at the Imputation of it*

it to Believers, and derides such Expressions, as God's *wesing*, and *clothing* us with it, &c. I will prove this great Doctrine of the Gospel, from many Scripture Passages, where we find the clearest, fullest, and strongest Phrases to express it, that can be imagined. *The Name whereby our Lord was to be called is, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6.* Is it possible to use an Expression of greater Force, and more to the Purpose? Is his Righteousness then *personal*, and can it not be *imputed* to us! Surely, shall one say, *IN THE LORD HAVE I RIGHTEOUSNESS;— IN THE LORD shall all the Seed of Israel be JUSTIFIED, Isa. xlvi. 24, 25.* Have they Righteousness *IN HIM!* Surely his Righteousness is not then *personal*. Are they *JUSTIFIED IN HIM!* Surely his Righteousness is then *their Righteousness*. Let Mr Gibbs remember what follows, *Even to him shall Men come, (i. e. in him shall they believe, for RIGHTEOUSNESS and Strength) and all that are incensed against him shall be ashamed. He hath MADE HIM TO BE SIN FOR US, who knew no Sin; that we might be MADE THE RIGHTEOUSNESS of God in him, 2 Cor. v. 21.* Were all the World to sit down and invent, how to express this Doctrine, they could not express our Minds more strongly! OUR SINS were MADE CHRIST's, that HIS RIGHTEOUSNESS might be MADE OURS. He could not possibly have been *made a Sin-offering, if God had not LAID THE INIQUITIES OF US ALL UPON HIM, i. e. had not transferred them to him, reckoned, and reputed them his, and placed them to his Account:* We could not have been possibly MADE THE RIGHTEOUSNESS OF GOD IN HIM, “*were his Righteousness PERSONAL,*” in his Sense of that Word, or did it “*necessarily inhere in him always;*” and were it not “*made over to us, reckoned and reputed ours, transferred and placed to our Account.*” What can this Man say to this? *He is MADE OF GOD UNTO US, RIGHTEOUSNESS, 1 Cor. i. 30.* Can any Thing more be said? Can this be possibly true, if his Righteousness is not *imputed, made over, transferred to us?* The Apostle's great Desire was, *To be found in him not having HIS OWN RIGHTEOUSNESS,— whose then? Why, the Righteousness which is of God BY FAITH, Phil. iii. 9.* The Righteousness which is of God, can possibly be no other, but Christ's, who is MADE OF GOD UNTO US, RIGHTEOUSNESS. To be *made unto us Righteousness*, is one of the most forcible Phrases that can be imagined. It is impossible his Righteousness can any other Way be *made ours*, but by *Imputation*. Here then, is Righteousness *imputed, and received by Faith, and by that only.* What need I tarry for any more particular Texts? There is no other possible Way of being *justified*, but BY WORKS only, or OR BY FAITH only. They are never joined together, as having any *Joint-causality* in this Matter; nor can they. If we are *justified, BY FAITH;* then, not BY WORKS: If, BY WORKS; then, not BY FAITH. Our Justification is TO US, absolutely *free and gratuitous*; and therefore, by *Faith, (not indeed a Faith, which is solitary and alone; such a Faith being dead, because alone; but) by Faith ONLY:* For, to him that worketh, is the Reward reckoned not of Grace, but of Debt? Rom. iv. 4. chap. xi. 6. WORKS are, every where, and wholly, and in every Respect, excluded, Rom. iii. 20,

27, 28. chap. iv. 2—6. Gal. ii. 16, 21, &c. &c. Eph. ii. 7—10. Therefore, we must be justified BY FAITH. But, Faith itself, is no more Righteousness, than any other Grace. OUR BELIEVING is as much a Work, as our hoping in, or loving God. It is no more a Condition of the Covenant of Grace, than Repentance; and yet, we are never said to be justified by, or for, our Repentance, as we must have been, had the Conditions of the Covenant being the Matter of our Justification. As it is a Work, it is as much required in the Law, as any other Duty we owe to God: But, we are not justified by the Works of the Law. The Righteousness of Christ, is the Matter of our Justification; and therefore, FAITH cannot be: For, were our Faith or Belief OUR RIGHTEOUSNESS, it would justle out his Righteousness; we should be declared, and treated as perfectly righteous, upon the Account of a very imperfect Righteousness, &c. which are palpably absurd. Seeing then, it cannot possibly justify us, any of these Ways, it remains, That Faith justifies, ONLY as it receives, applies, and depends upon, the Righteousness of Christ. This Righteousness then, and this alone, makes us righteous in the Sight of God. It is this alone FOR, and upon the account of, WHICH, we are justified before him. It is received by FAITH ONLY: Nor can any other Grace, have any Agency in this Case. We are never said to be justified FOR it, but only BY it, or THROUGH it. See Rom. iii. 20—23. chap. x. 3, 4. chap. xi. 6. Gal. iii. 11, &c. &c. And now I shall leave this chimerical Man, to say, and please himself with the Fancy, That all this is imaginary too.

Having thus renounced the Faith of the Gospel, and looked to some of his beloved Indexes, as in other Cases, he acquaints us, " what has increased his dislike of it. It has done much harm to the Peace of the Church (k)." Has it? Then it is not its Fault. For, it is evidently a very peaceable Doctrine; and the only Foundation of solid, saving PEACE, to the dejected, abased, self-condemning, contrite Penitent. Their own Righteousness, may afford something to Pharisaical Minds, which those of that Way may term Peace: But, they will find hereafter, that all their own Righteousnesses, as much as they think of them, are but as filthy Rags. Tho', I believe indeed, the Devil will never suffer the Church, to keep this Doctrine in Peace, if he can find such Men to deride, banter, or wrangle about it. " Has been the Subject of as angry intricate Disputes, as almost any Thing in Religion." If it is so, the more's the Pity. 'Tis plain enough of itself. The meanest Creature knows, That, when the Surety has paid the Debt, the Principal ought, of Course, to be discharged: That, if a near Kinman freely pays off the Mortgage upon his Friend's Estate, the Mortgagor ought to deliver back the Writings, and put him into the Possession of it: That, if one does any Thing for another, that other ought to have the Benefit of it, &c. There were indeed Disputes, angry and intricate Disputes raised about it, in the Apostles Days; but, by whom? Why chiefly by those, who being ignorant of God's Righteousness, went about to establish their own: Rom. x. 3. Persons, who had as little

little Righteousness to plead, as most Men ! But, had they either had right Apprehensions of God, his Justice and Holiness ; of the spiritual Nature, and Extent, of his pure and righteous Law ; of the Corruption of their Natures, the Deceitfulness, and desperate Wickedness of their own Hearts ; the Enmity that was in them, against God ; and the Imperfections of their very best Actions, that they were all as an unclean Thing, and that all their Righteousnesses were as filthy Rags, loathsome and odious to God ; they would have had other Thoughts of this Matter, would have, with Grief and Shame, renounced all, and gladly submitted to the Righteousness of Christ. It's being then the Subject of such Disputes, is a very odd Reason for which to dislike it. Is there any Article of Faith, which has not been the Subject of such Disputes ? Have not the Providence, the Dominion, the Perfections, yea, the very Being of a God, and all the principal Articles of our Faith, been the Subject of such Disputes ? It is one of the Devices of Satan, to excite such Disputes about it, among many other Reasons, That the sincere, humble Believer, may not have that sweet Repose, and heavenly Quiet, which this Doctrine, were it purely preached to him, and firmly believed by him, would, at all Times, afford. I wish this Man would consider whose Service he is engaged in, and what Mischief he is a doing, when he is stirring up and enflaming these Disputes. Besides, should we give up this Doctrine, which is the great, if not the only, Foundation of our Faith and Hope, would these Disputes cease ? Have those who have renounced that, come to any Agreement about the Matter, among themselves ? No : nor never will. They can agree indeed, in opposing, and sneering at the Truth : But, Error is neither consistent with itself, nor with any Thing else. Does this Man think, That his antisciptural, unintelligible, ridiculous account of it, will make these Contentions cease. I dare boldly say, There are not two of the whole Party, who could agree in fixing, even the Sense of his own confused Description of it, in a Twelve-month. " It is attended with several " dangerous Consequences and Absurdities (1)." Here I must tell him, as in another Case, he knows in his Conscience this will not hold, or we should have had a long Roll of them. " It opens a " Door to Licentiousness ;" this very Thing was objected to it in the Apostles Days ; Rom. v. 21. compared with chap. vi. 1. which confirms us in it, That our Doctrine is the very same with his, or very near it. But, the Apostle, in a long Discourse, by a great Variety of Arguments, proves the contrary ; yea, and that there can be no Gospel-Holiness without it. The Righteousness of Christ is imputed, only to those, into whom the Graces of the Spirit are infused. They cannot be separated. All who are MADE RIGHTEOUS, by the Righteousness of Christ, are dead to Sin ; how then, shall they live any longer therein ? Rom. vi. 2, 4, 11, &c. &c. When the Apostle James, wrote to those, who abused this Doctrine, he does not condemn the Doctrine, but rectifies their Mistake ; acquainting them, that

that it was not a *dead, unactive FAITH*, a lifeless, barren, uninfluential *Affent*, that *justifies*: But, a *Faith which worketh with Works, &c.* chap. ii. 22—26. i. e. as the Apostle Peter has it, a *Faith which purifieth the Heart*, Acts xv. 9. and as the Apostle Paul has it, a *Faith which worketh by Love*, Gal. v. 6. So that, “there is an entire Agreement between them (m)” in this Matter. “He does not see but upon the Foot of it *Antinomianism* will be likely to subsist; and (as Archbishop Tillotson says) can never be fairly and solidly confuted (n).” Now, tho’ this is only Tautology, the very same over again to eke out the Number, to wave several Things, we rejoin; *he does not see!* Why, that is no Wonder. He does not see, the very clearest Things! He does not see Doctrines, in one Text, which are plainly, and fully, and almost literally recorded, in a great many! He should say, *he will not see*. *Antinomianism* is, indeed, an odious, wicked Thing. But what has it to do with *Justification*? The perfect Righteousness of Christ, his fulfilling the Law, &c. cannot surely be a Foundation for it. Our Saviour explained, and vindicated the Moral Law, and often inculcated it upon all his People; as the Apostles did after him. *They are not without Law to God, but under the Law to Christ*, 1 Cor. ix. 21. *The Grace of God which bringeth Salvation, teacheth us, that denying Ungodliness,—we should live soberly, righteously, and godly, &c.* Tit. ii. 11, 12, &c. &c. If there are any ignorant, wicked *Solifidians* in the World, who dream, That a fond Persuasion of, I do not know what; that a bare, naked *Affent*, a dead, unfruitful *Faith*, will *justify them before God*: Or, any phrenetic Wretches who fancy, That as *Christ has redeemed his People from THE CURSE OF THE LAW*, he has also delivered them from all Obligations to Holiness and Obedience: What is that to the Doctrine of *Justification*? What is it to us? Is not *Sanctification* as much a Part of our Religion, as *Justification*? Do we not as unanimously teach, the absolute Necessity of our Obedience and good Works to our *Salvation*; as we exclude them, from all Place, in our *Justification*? Yes, we do. Tho’ we cannot think so much of our inherent Righteousness, as to dream, it gives us any Title or Claim to the promised Inheritance: we know, that by it, we are made meet to be Partakers of it; and that, without Holiness no Man shall see God. Cannot *Antinomianism* be fairly confuted, unless our own Righteousness have some Place, in our *Justification before God*? Surely these Men must have a mighty Opinion, of this their own dear Righteousness! Cannot the Law oblige us, as a Rule of Life, unless it bind us, as a Covenant of Works? May it not excite us, in a Way of grateful Obedience, to do, because we are MADE ALIVE; unless it commands us also, to WORK FOR LIFE? Verily, when these Men shall be called before an higher Tribunal, they will sing another Song! And be glad to say, with honest *Calvinists*, Enter not into Judgment with us, for in thy Sight shall no Flesh living be justified. If thou, Lord, shouldst mark Iniquity, O Lord, who shall stand! Then, they will rejoice in the white Raiment, that the Shame of their Nakedness may

(m) Ibid. pag. 21.

(n) Ibid. pag. 20.

not appear ; Rev. iii. 18. and that it may be GRANTED TO THEM TO BE ARRAYED, in the fine Linnen, clean and white, which is the Righteousness of the Saints, chap. xix. 8. So that here is no Room, for speculative Antinomianism : And, as for what is practical, a deep Sense of redeeming Love, and a clear Sight of a justified State, will go farther to guard against it, than any Thing else. There is A CONSTRAINING POWER IN THE LOVE OF CHRIST, 2 Cor. v. 14, 15. more than in all the Terrors of the Law. These last, are of great Use, to convince of Sin, and to DRIVE to Christ ; but the former, more sweetly and effectually, DRAWS US to him, and after him. Free Forgiveness strongly excites to Love, Luke vii. 47, &c. And the Men who tell us, That the Doctrine of the Imputation of the Righteousness of Christ, is a sowing Pillows under our Arm Holes, &c. discover but too much, what Spirit they are of. To conclude this Head, we must tell this Man, and I will be bound to make it good, That our Doctrine, and ours ONLY, magnifies the Law and makes it honourable ; Isa. xlvi. 21. That we, and we only, ESTABLISH THE LAW THROUGH Faith ; Rom. iii. 31. That the Men, who have corrupted this Doctrine, are, in less or more, Antinomians, in Proportion to their Deviation from it : And, that Mr Gibbs has more Antinomianism, and of the worst Sort too, in these Words, " So that Impossibilities are not required of us by God, nor does he enjoin Things but what are brought some Way within our own Power ; &c." than can be found, in all the Writings, of all the Followers, of the great and learned John Calvin.

He then gives us his own Account of this Matter, " He is now well satisfied, the true scriptural Doctrine of Justification is, God's acquitting us from all contracted Guilt, receiving us to his forfeited Favour, and treating, or dealing with us, as tho' we were perfectly just and righteous Persons, for the Sake of Jesus Christ, and in Consideration of his mediatory Performances, upon our sincere, genuine Faith in his Name, or an unfeigned effectual Belief of his Gospel and Religion. This God hath been pleased to ordain and make the Condition of our being justified, and he imputes it to us accordingly, when fulfilled (o)." Here is his Description of it at large ! But, if he had not quite thrown away all Shame, — — — he would surely have given it us in Scripture Language. Or in Words some Way like to it ! Had he not quite lost his Memory, he might have thought, we would turn his own most judicious Arguments upon himself ; One might reasonably expect sure to meet with this account of Justification (supposing it true) some where or other in sacred Writ : — — But I cannot find it to be so, I own, in any single Place. And the Scripture is free from this Language, when treating of Justification, — e. g. God's acquitting us from all contracted Guilt, receiving us to his forfeited Favour, — — — This he hath been pleased to make the Condition, &c." What can he say

(o) Ibid. pag. 20.

say to this? Was there ever such a confused Jumble, of *ambiguous, impertinent Words*, put together, in any *Definition*, or *Description*, from the Beginning of the World to this Day? Is not the Bible *free from this Language!* Yea, can he pretend to make Sense of it, if he does not fall in with us? Let us examine it. “God’s acquitting us from *all contracted Guilt*;” not *imputed Guilt*, tho’ the Apostle, speaking of the Resurrection of Believers, assures us, *As in Adam all die, even so in Christ shall all be made alive.* Besides, as he laughs at *all imputed Guilt*, the adnoun, *contracted*, is superfluous and ridiculous. In Scripture Language, God is said to *pardon all our Sins, forgive us our Debts, blot out all our Iniquities, remit or pass by them, remember them no more, and to wash us from our Sins in the Blood of Christ, &c. &c.* which are all Expressions much more easily understood, much more significant and comprehensive, and which give us much more sweet, clear, and full Ideas of this great, this leading Privilege, than his conceited Words. But, this *Man did not see them!* “Receiving us to his forfeited Favour.” Where shall we find this Language in Scripture! Infants, yea Children, dying such, he assures us, are *innocent, and so pure*, that many of them, at least, *need no Renovation*. These then, having no *contracted Guilt*, and not having *forfeited God’s Favour*, come not within this Description! How are they then *justified*? I should have told him before, That seeing *such need no Redemption*, they are not among *the redeemed*; and so are *not saved by Christ*. What then comes of *universal Redemption*, when near one half of the Children of Men are *not redeemed*? What Title have they to the heavenly Kingdom? The Scripture Way of expressing what he seems to intend is, *God’s being merciful to us, loving us freely, receiving us graciously, &c. &c.* which have a much more charming sound, than those he has chosen. “God treats, and deals with us, as tho’ we were perfectly just and righteous Persons, for the Sake of Jesus Christ.” Is this Scripture Language too! Pray, where shall we find it? JUSTIFICATION, is a Law Term, as most of our Adversaries are forced to own; and to JUSTIFY, is not only to *acquit from Guilt*, and *absolve from Punishment*; but, principally, to DECLARE and PROOUNCE RIGHTEOUS. This, in the Nature of Things, must precede our being treated and dealt with as such: But, Pardon or Remission, makes no Man righteous. The Judgment of God is according to Truth: He will not therefore, DECLARE, no nor TREAT, any Man, as perfectly righteous, who is NOT SO. No Man is, in himself, perfectly righteous; and therefore, whoever is DECLARED and DEALT WITH, as perfectly righteous, is so BY, and FOR, the perfect Righteousness of Christ only. IN HIM HAVE they Righteousness: HE IS THEIR RIGHTEOUSNESS: He is MADE OF GOD unto them, RIGHTEOUSNESS, &c. In no other Sense, upon no other Account, are they, or can they, be declared, or dealt with, as perfectly righteous; unless God declares what is manifestly false, or deals with them, as being what they are not. I defy Mr Gibbs to answer this. For, God will not deal with us as tho’ we were, what indeed we are

are not, in any Sense. Furthermore, these Words, " For the " Sake of Christ," must either mean, for his MERIT, or, upon the Account of his INTERCESSION. If, FOR, and upon the Account of, his MERIT ; this is all we want. His Merit is his Righteousness, and that only. Sufferings, as such, have no Merit, in them. His Obedience only, is meritorious. If therefore, we are dealt with as perfectly righteous, upon the account of his Righteousness ; how can this be, if his Righteousness is not imputed to us ? Let Mr Gibbs wriggle how he will, it will at last appear, That if we are justified upon the account of his Righteousness ; he wrought that Righteousness, as a publick Person, in our Name and Stead, that so we might be justified BY, or FOR it ; and consequently, That that Righteousness is the meritorious Cause, the Matter of our Justification, as the Schools speak. If he deny Christ's MERIT, and says, God deals with us as if we were perfectly righteous, upon the account of, his INTERCESSION, he will find himself just where he was. For, he interceeds, not as a meer Intercessor, asking a Favour out of meer Grace ; but as AN ADVOCATE, who has A PLEA, in Justice, or Equity, or both. *1 John ii. 2.* He is an Advocate, as he is the Propitiation for our Sins. He is ὁ ἱλασμός, the Propitiation ; who bides, and covers, the Sins of his People, by spreading his Righteousness over them, (as the ἵλασθεον, the Mercy Seat, covered the Ark) and so prevails with his Father to be favourable to them. He makes Atonement, as the High Priest of old, in Virtue of his meritorious Sacrifice, *Heb. ix. 12, 15.* and ver. 24—26. *Eph. i. 7.* *Rom. viii. 33, 34.* In a Word, we seldom, if ever, read, of our receiving any Thing, FOR CHRIST'S SAKE ; but, we either find his Obedience, or Blood, &c. mentioned, as the Foundation of his Plea, and of our Faith. " And in Consideration of " his mediatory Performances." Now, if he could have expressed his own Mind, he might have chosen, Scripture Words ; or, at least, Phrases, having a distinct and determinate Sense : But, these Words have no Meaning, if they do not express ours. What does he, what can he, mean by, " mediatory Performances," but his Obedience and Passion, and his Intercession in Virtue of them ? What by, " in Consideration of them," if it is not, upon their account, because of their Worth and Prevalency ? But these, as I said, if they have any Meaning, will fall but little short of ours. What does he mean by, " upon our sincere, genuine Faith in his Name, " or an unfeigned effectual Belief of his Gospel and Religion ? What studied Shyness and Obscurity is here, if not worse ! Is there any sincere Faith in his Name, which is not genuine ? Any sincere genuine Faith in it, which is not unfeigned and effectual ? We never dreamed, That an ineffectual Faith would justify us, any more than he ; tho' what he intends by the Efficacy of it, has no manner of Agency in our Justification, but follows it. What does he mean by, " the Condition of our being justified ?" Or, where do we find any such Language in Scripture ? Or hear " of implying this Condition, or reckoning it to us accordingly, when fulfilled ?" Verily, I reckon this, pure Nonsense ; but, whether

to impute it, to his Ignorance, or somewhat worse, I cannot tell. " The Imputation of Faith or Belief to Men, for the Purposes of their Justification, (particularly that which hath for its Object Jesus Christ, and the Revelation of the Gospel) is both clearly taught, and strongly argued by St Paul, Rom. iv. (p)." Now, if Mr Gibbs will only make Sense of this, I will answer him to his full content. In the mean Time, Observe, 1. Abraham was a *justified Person*, many Years before the Scripture said any such Thing of him as that, ver. 3. *He believed God, and it was counted to him for Righteousness;* and consequently, what he did after his Justification, could have no casual Influence upon it, nor be imputed to him FOR IT. The same Answer, will serve to all that the Apostle James has touching this Matter, in his second Chapter. So that this does him no Service. 2. It is not said, *His Faith was counted to him FOR JUSTIFICATION,* but for Righteousness, i. e. it was reckoned a holy and righteous Action, highly pleasing and acceptable to God, just as Phinehas's Zeal was counted to him for Righteousness, Psal. cxi. 31. So that, if this Expression proves any Thing for his Purpose, it proves too much. 3. Some have questioned, " Whether Jesus Christ and the Revelation of the Gospel," was the Object of this Act of his Faith. 4. The other Instance from the Psalmist, ver. 6. *Even as David also describeth the Blessedness of the Man, unto whom God imputeth Righteousness without Works,* makes much for us. Here is Righteousness imputed WITHOUT WORKS. But to say, That " sincere Faith, and unfeigned effectual Belief of the Gospel is imputed to Men for Justification," WITHOUT WORKS, is a manifest Contradiction. But I am afraid, Brethren, you will think me tedious.

As for what follows, Mr Gibbs knows in his Conscience, We all teach, " That justifying Faith hath real and suitable Effects upon Persons, &c. (q)." That it always purifies the Heart within, and works by Faith without. So that the Apostle James's Doctrine, is the very same with ours. But, if he would, by his obscure Expressions, insinuate, what he is ashamed to speak out, That Faith does not justify, till it has produced those Effects; or, that those Effects have any Causality in our Justification, as his Brethren the Socinians do: It is a direct Opposition to the whole New Testament. It destroys the Nature of Gospel-justification; is inconsistent with, and quite alters the Nature of, the Covenant of Grace: It does, it cannot but mar, break, and obstruct, the Peace and Comfort of Believers; and justles out the Righteousness of Christ, out of its Place, yea leaves no Room for it in this Matter: And to say no more, it renders our Justification imperfect and incomplete, or rather, quite suspends it, till we are dead. For, according to this Opinion, Justification is not an *Act*, which is perfect at once; but consists of many *Acts*, some more, some less perfect; and Believers are sometimes more, sometimes less justified; and those that are justified To-day, may be unjustified, if not condemned To-morrow, and justified

stified again, in more or less, next Day, and so, Ten thousand Times over, till we are either *completely justified* or *condemned*, at or after Death. But, How free is the Scripture from *all* this Stuff ! In a Word, if this is what Mr Gibbs drives at, he is much more a Papist in *this*, as well as in several other Things, than he seems to be aware of.

Thus, dear Brethren, we have very particularly answered *all* has been said *of*, or *against*, the Tenets, which Mr Gibbs calls CALVINISM ; and might here observe, as above, That tho' he is very frank, in telling you what he does *not now believe*; very *free* and *dogmatical*, in inveighing against his *old Faith*; very bold in affirming, he cannot, does not, *see those Truths* in Scripture, which are written there as with a Sun Beam, and which even the Blind may almost see, if *they would*; yet he is very shy in *opening* to you *his new*, and *present Faith*; and very obscure, and confused, and almost unintelligible, whenever he attempts it: That, if you will take his, *I am persuaded, I am now convinced, in plain Words I take, I am now well satisfied, &c. &c.* for Proof; the Athanafians and the Calvinists, are some of the most blind, or obstinate, bigotted and perverse Wretches in the World: That, tho' he thinks it a great Objection against our Principles, their not being *expressly* and *literally* written in Scripture; (tho', by the Way, the most of them are recorded there, in as strong, and emphatick Terms, as any *we use*, or can be used;) he himself has not *given*, *any one Article*, of his *present Faith*, in Scripture Language; and, as to the greatest Part of them, he, nor no Man can: And, That all he has said, or pretended to say, against us, may be easily collected, by one of a very ordinary Capacity, and in a very few Days, out of two or three *Indexes* I could name; and that, with a very little reading, much less thinking, and *no praying at all*. But, I wave them, and some other Reflections, which *this miserable Letter* well deserves: And shall only take notice, That, fearing you should not understand him, after he has said so much, " He " would have you collect, he is now far from being a *Calvinist*, " properly so called, as well as an *Athanafian (r)*;" i. e. in the Language of the Church of God, he is now, *so far* from being, A CHRISTIAN ! " He does not chuse to go under any *Party* " Names whatsoever (*f*);" What? Not of a *Dissenter* from the national Establishment? Yes sure; for, thus far, he disagrees from them, as much as from us. Their Articles are manifestly *Athanafian*, and *Calvinistical* too. However; he is too proud to be called by a *Party Name*! Why then, with my Consent, he shall be called by *his own*; and shall be at the Head of *his own Party*, if there are any Persons in the World, so superlatively silly, as to receive and believe his *unintelligible Jargon*! But, of all *Party Names*, he over and over, excepts *especially* against those " of *Athanafius* and *Calvin*;" thus verifying the old Observation, *Omnis Apostata est Ofor sui ordinis*. The Apostate Jews, many Ages ago,

ago, were the most implacable Haters of the Religion of the Old Testament; and the most restless Enemies of their *believing* Countrymen: The Renegado *Christians* in Turkey, are amongst the most bitter and virulent *Blasphemers*, of that *holy Name whereby they were once called*: Apostates to *Papery*, have been often amongst the most malicious and scornful Opposers of the *Protestant Religion*; and the most unrelenting Persecutors of *Protestants*: And, you see how disdainfully, this poor Renegado *Calvinist* speaks of his old Masters! But, he may be very easy; there is not an *Athanasian* or a *Calvinist* in the whole World, that needs to mind, in the least, whether "he espouses or approves of their distinguishing Tenets or no." Yea, "And this, to say Truth, is the Sum of what I had in "my Design so far to declare (*t*)."  
But, if this is Sense, and Truth too; it was not *the whole Truth*: For, if it had, it might have been very effectually declared in a very few Words, without so much to do: And, instead of telling it, three Times, in the Space of six Lines, he might have declared it to every one of you, as often as he pleased. No. His Design was, to acquaint you with the glorious "Result of his having studied afresh the best Authors on both Sides; of his, searching the *Scriptures* relating to these Points; and imploring, as he hopes, the *Divine Teachings*, with Care, Diligence, and Impartiality (*u*)!" And, a blessed Result, you see, it is! Give me leave to tell him a sad Observation, which many serious Men have made; That those, who, having been educated religiously, and trained up strictly, in the Principles this Man has now renounced, shall become first indifferent about them, and then cold, then averse to them, till they reject, oppose, and contemptuously ridicule them, &c. are in a fair Way to die, as much *ATHEISTS*, as Men can well be. God knows, this Age affords but too many dreadful Examples of this Observation.

He has not yet done; for, "besides his altering his Sentiments as to these *doctrinal* Points, he has altered them likewise about Two of a more *practical* Nature; *Prayer to God*, and the baptizing of Infants (*x*)."  
Very proper! Are not some, if not all of those *Doctrinals*, of a very *practical* Nature! Or, does he know what he is a saying! Can we acceptably *pray to God*, if we know not, WHO HE IS: Whether there are One, or Two Gods: and if, Two, what is the *Worship* respectively due to them, &c? Is not this then, a *practical* Doctrine? Besides, tho' *Prayer to God* be indeed a *practical* Matter: The Question, Whether it be preferable, to *pray FREELY* or by a FORM, is far from being of a more practical Nature, than most of those he calls *Doctrinals*. To *baptize*, it must be owned, is a *practical* Business: But, Whether Infants shall be *baptized*; or, Whether those, who are only *sprinkled*, IN THE NAME OF THE BLESSED THREE, are not as truly *baptized*, as those who are *plunged*, or *immerfed*, IN THAT NAME, is not only, not to be compared with any, even the least,

ok.

(*t*) Ibid. pag. 22.(*u*) Ibid. pag. 4.(*x*) Ibid. pag. 22.

of the other, in Point of Importance ; but, seems far from being so practical as they. It is plain he knows not the Meaning of the Words, *doctrinal* and *practical*. Every Article of our Faith is *practical* ; and our *Obedience*, is the *Obedience of Faith* : Yea, some of his *Doctrinals* are so very *practical*, as to be of some Consideration, in every Action of our Lives ; and others of them, should be practically remembred, in every *Work of Devotion, Piety, and Religion* ; or we shall sadly fail in the Performance.

He begins with the former, “ but means only *social and publick Prayer*, not what is *solitary and secret* (*y*). ” As to this last, he says nothing. And yet, many will think, That the Man who may be trusted, so as to pray with, “ Decency, Solemnity, and “ Profitableness,” in his Closet, without a *Form*, may be also intrusted to do it in his Family, which, I conceive, is *social Prayer* : And that he, who, is thought, capable of studying a Sermon, and is *apt to teach*, so that he may deliver it with, “ Decency, Solemnity, and to the Profit (*z*) of his Hearers, may, if he has also the *Gift of Prayer*, be left to *stir up, exercise, and improve THAT GIFT*. His appearing in Publick, may well be thought to awaken him to more Attention, to fix, and keep his Thoughts upon what he is a doing, &c. “ As for *publick Prayer*, he is far from thinking it at all unlawful, or sinful, to practise the Use of *Forms* in it ; ” and so am I. “ It appears to him now highly expedient and fit, provided they are *duly composed, or well drawn up*. ” To be sure, such will be the more *expedient*. Yea, Such praying is really preferable in his Esteem (which is nothing worth) to the common *extempore Way*, &c.” And much better Judges have thought otherwise. But, what does he mean by, “ the *extempore Way* (*a*). ” Did he dare approach to God, rashly, and thoughtlessly ! Durst he venture, to *utter before him*, whatever came into his Head ! May we judge of his praying, by his writing, I must own he had very great Need of a *good Form*. But, there is a golden Mean between, an irreverent and rash Profusion of Words before God, and a being tied to, or even commonly using, a stilted Form. “ He will therefore venture to move for the introducing of a *Liturgy, or Liturgies*, amongst us, &c.” And, a *Motion* from him, must, undoubtedly, have prodigious Weight ! — *Liturgies* ! Well said : Alas ! if this Overture should take, I am afraid we must have a great many ! Yea, “ he wishes every Congregation of Protestant Dissenters might have such a *Set of Prayers*, &c.— and that every Minister should be allowed statedly, either to read them, or rehearse them, with a Liberty of adding to, leaving out from, or varying a Prayer, as he in his own Wisdom shall see fit (*b*). ” i. e. He is for a *Form*, and no *Form* ! They may not pray, *extempore* ; but may, at all Times, alter, add, or leave out, *extempore* ! Verily any Body may be trusted to do the one, as well as the other. “ Prayer is, no doubt, a prime Part of publick Worship.” But, “ Whether

“ the

(*y*) Ibid.(*z*) Ibid. pag. 23.(*a*) Ibid.(*b*) Ibid.

" the Decency, and Solemnity, and Profitableness of it, may not  
 " be as effectually secured," taking one Time with another, without FORMS as with them, is the Question; which will still remain so, notwithstanding his Determination. In Reality, this Man's  
 " seriously recommending them," can hardly fail of making even serious People laugh. I would fain know, what kind of Forms would go down with him? All the Protestant Prayers I ever read, or heard, were really Calvinistical, tho' some of them have been more so than others. I never heard of a Pelagian Prayer, to the best of my Knowledge. A very ingenious Arminian, and an excellent Preacher, being one Day asked, How he could have such Expressions in Prayer, &c. very pleasantly replied, " Let us preach  
 " never so much like Arminians, we must pray like Calvinists." According to this Man's Scheme, the Texts quoted above, and many the like, must have no Place in his Prayers.  
 " Those Children, who, for ought appears, have preserved their  
 " Innocence, no less than others (d),<sup>d</sup> must not be taught, to pray for renewing Grace! No Man must confess his " moral Impotence  
 " to do good; but in certain Degrees! Or, beg to be acquitted, but  
 " from contracted Guilt, &c. &c (e)." None must pray for the white Raiment, &c. their own effectual Faith will cover the Shame of their Nakedness, well enough; for, the Imputation of Christ's Righteousness is chimerical! Prayers and Praises for preventing, inclining, quickening, regenerating, drawing Grace, &c. &c. must have very little, if any Place, in his Liturgy! I want sadly to know then, what spiritual Blessings he would pray for; what Grace, or Help, he would ask of God: For, to beg he would give us what we want not, help us to do what we can do without him, &c. would not suit very well with a Pelagian Spirit.—Perhaps, we must not pray, That he would give us Favour in the Eyes of them with whom we have to do; lest it amount to an Abridgment of their Liberty: Nor acknowledge him, in all that befalls us; lest it should infer, he hath fore-ordained whatsoever comes to pass. There must be " no direct Invocations of THE TRINITY, &c. &c." tho' perhaps, there may be indirect Invocations of them! And, in our Doxologies, we must not " ascribe equal Honour to them (f)," to whom we are equally dedicated in Baptism! &c. In a Word, we must have a Form for serving, Two Gods! &c. &c. Whenever I use a Litany, this shall be a daily Petition: From such antisciptural, horrid, Soul-destroying Liturgies, good Lord deliver all thy Churches, for Christ's Sake.

I am sorry to be obliged to differ, in this Point, from our Brethren of the National Church, with whom we have, thus far, agreed, I conceive, in every Thing. But, because Mr Gibbs prefers the stated Use of Forms, so far before free Prayer; I shall offer my Opinion of this Matter, with all Modesty. I never knew, nor heard of, one Man, who thought, that the Use of Forms of Prayer was in itself sinful: Or, that pious, devout Persons, were not ac-

(d) Ibid, pag. 14.

(e) Ibid, pag. 20.

(f) Ibid, pag. 6, 7.

cepted

cepted of God, in the Use of them. Tho' it does not appear the Primitive Churches had, all the Reformed Churches beyond Sea have, *Forms* of Prayer; and generally use them, without scruple. The old Puritans, even the strictest, did not simply condemn them: Nor did they refuse many of the Prayers of the Church of *England*. Not a few of them, were not so much displeased with *the Prayers themselves*, as with *the Imposition* of them. The *Westminster Assembly*, have left us *an excellent DIRECTORY for publick Prayer*, which may easily be turned into a FORM. Many of the Non-Conformists, after the ACT of Uniformity, would have readily accepted of *the Book of Common Prayer*, had there been but *some Alterations* made in it; and had the Use of it been left, a little more free. I have been often highly pleased, to see so much Devotion in the Churches, when they were reading *Common Prayer*: And think it a very great Mercy, they have *such a Set of Prayers*, at this Time of Day. All Things necessary for Salvation are plainly and clearly in them; and many of *the chief Doctrines* of the Gospel, may be better learned among our Brethren, from the Desk, than from *the Pulpit*. I heartily wish them more and more of the Assistance of the Spirit of God, in all their Prayers and Service: And, when the *Dissenters* shall comply with Mr Gibbs's MOTION, I hope they will not altogether forget, THE SERVICE Book. On the other hand, Such as chuse FREE PRAYER, do not, upon every Occasion, hunt for new Words. There is such a Thing as *a Gift of Prayer*; and the serious, daily Exercise of *any Gift*, will in Time turn it to a settled Habit. As the *same Necessities* and *Wants*, &c. daily occur; and *the same Confessions* and *Petitions*, &c. will be daily requisite; those who pray *freely*, will have *proper Expressions* ready at Hand for all *ordinary Occasions*. In this Way, they are not tied down to *Words*; but may *enlarge*, in Confession, Petition, Supplication, or Thanksgiving, or be shorter in either, as their Hearts are affected, or as the Circumstances of the Congregation, or the Providence of God calls them. By such Means, with some serious Premeditation, they may reap the *greatest Advantages* of *Forms*, and avoid the *Inconveniences* of them; and may reach all the Ends of *free Prayer*, without the Sin and Danger, of rash, unbecoming, incoherent Effusions. It is *the Heart*, and *the Affections*, in Prayer, which God requires: And a serious, well disposed Mind, *truly sensible* of its *State* and *Wants*, with a moderate Share of Parts, through *the promised Assistance* of the Spirit, will not often be at a Loss, for a grave and natural Way of expressing them. If *Forms* have their *peculiar Advantages*; it must be acknowledged, *free Praying* has not a few. The Circumstances of Nations, and Churches, continually varying, plainly point to *an Inconvenience*, *wholly unavoidable*, if we are stinted to *Forms*. If Ministers receive *Gifts* from Christ, they ought to make the *best Use* and *Improvement* of them. Those Words; *For WE KNOW NOT WHAT we should pray for as we ought; but the Spirit maketh Intercession for us, —— HELPETH OUR INFIRMITIES, &c.* Rom. viii. 26, 27. seem to look more favourably towards *FREE Prayer*, than *FORMS*.

But,

But, — — — If Mr Gibbs, or any others, need Crutches, let them Use them, and be thankful they have the Choice of so many very good ones.

" As to *Infant Baptism*, he has begun to doubt of late, more than ever of *our* being in the right (g)." It seems he *doubted before*, tho' not *so much*; and yet, *baptized Infants*! But, the Apostle, in a Case not very unlike, is very plain, *He that DOUBTETH is DAMNED if he eat*, Rom. xiv. 23. Mr Gibbs is therefore, by his own Confession, *Self-condemned*. However, he is more modest here, than hitherto! He is not, " now fully convinced, well satisfied, &c." but only " *doubts,— and labours under too many Doubts, &c.*" See how natural it is, for some Men, to *strain at Gnats and swallow Camels!* He doubts, as to " *the Subjects, and the Mode of Baptism;*" whether *Children are to be baptized*, and which is the " *true Way of baptizing?*" But, What can be the Reason of *all these Doubts*? If Infants are *innocent*, not guilty of any Sin; *clean and pure*, so as not to *need Washing* (b); there is no Cause for *baptizing them*, no room for any such Thing. We are *baptized for the Remission of Sin*; and that which is *clean*, *needs no Washing*. Were I therefore, but half so confident, in denying *Original Sin*, both *imputed* and *inherent*, I should, I fancy, be very confident, That *Children ought not to be baptized*. The constant, and almost general, Custom of the Church of Christ, in all Ages, to *baptize Infants*, is, to me, Demonstration, what their *Faith* has been of these Matters. *Baptism is a SIGN of REGENERATION*: But those who have no Need of, THE THING SIGNIFIED, can have no Claim to, nor any Busines with, THE SIGN. Were I an *Antitrinitarian*, I think, I should never care to hear of the *Form of Baptism*; but should try, by all prudent Means, to lay it aside, and worm it quite out of the Church, as soon as might be, as the great *Socinus* did long ago; least those who, one Day saw, or heard me, *baptize either young or old, IN THE NAME OF THE FATHER, of THE SON, and of THE HOLY GHOST*, and heard me declaiming against the Doctrine of THE TRINITY, the next, should stone me as a *Self-condemned Deceiver*. 'Tis to me strange, those solemn Words do not make them tremble: For, it is plain, they do, they will for ever, determine the Controversy. *The Reviser* having left the Answers, in the Catechism, which relate to this Matter, as he found them, I was very glad, to be under no Necessity of saying any Thing upon it; having no Inclination to offend those of that Persuasion, who agree with us, almost in every Thing else but these; many of whom, I know to be serious, grave, humble Christians. But, since Mr Gibbs is turned also an *Antipedobaptist*, I must crave their Excuse, *To plead for those, who cannot plead for themselves*.

" A very weighty, material Objection, now with me, urged against *Infant Baptism* is, the *utter Silence of Scripture in Relation to it*, and that no single express Precept, nor clear Precedent

(g) Ibid. pag. 23.

(b) Ibid. pag. 12, 13,

" for it is to be produced out of the whole New Testament (*i.*) ." This last must be true, if the Scripture is *utterly silent* about it ! But, what need he speak of this, as but *one Argument* ; when it is indeed, I think, the *only Argument*, which can be urged, with any Shew of Reason. And, Is this a *new Argument*? Or, has any Thing, of late, been said to inforce it, more strongly ? Was it not as *weighty* and *material* heretofore, as *now*? Why, there are, or have been, Ten thousand old Women in *England*, who could propose this Objection, as strongly as he. " Or, if Infants " were intended to be baptized, it is questionable whether they " were not *only such* Infants whose Parents became Proselytes to " the Christian Religion from a State of Infidelity, not the Infants " of Parents already *christianized* (*k.*). " Now, if you are not already convinced, he knows not what he is a saying, this will do it effectually. What does he mean by, " Infants were intended " to be baptized,—Proselytes to the Christian Religion,—already " *christianized*? " If those Proselytes had not been *baptized themselves*, their Children could have had no Right to be baptized ; and, if they were *baptized*, they were surely, *christianized*, as he ridiculously phrases it. Supposing then, Mr Gibbs had been born of Heathen Parents, bred up in the Religion of Heathens, and had afterwards been converted to the Faith of Christ, and *baptized in*, or *into THE NAME, of THE EVER BLESSED TRINITY* ; What Right would *his Children* have to *Baptism*, more than *his Grandchildren*, or *Great-grandchildren* will have ; or, Why should *those* be *baptized* more than *these*? What Difference is there between them? What need, what Occasion, to *baptize* the one, more than the other, seeing, by the Supposition, they are *all* the Children, " of Parents already *christianized*? " Verily, this Man, " has not made his last Understanding in these Matters? " To return then, to this very weighty, and material Objection.

The *Antipedobaptists*, do not pretend there is any *express Prohibition* in Scripture, forbidding Infants to be *baptized*. When God entered into Covenant with *Abraham*, the Command was very positive and solemn, That his *Male-seed* should be *circumcised*, on the *eighth Day*; Gen. xvii. 9—13. and that, under a very terrible Penalty, ver. 14. Circumcision was a *Token*, a *Seal* of the Covenant; and consequently, a *spiritual Blessing* or *Privilege*. This Covenant, was the *Covenant of Grace*; I WILL BE A GOD UNTO THEE, AND TO THY SEED AFTER THEE, ver. 7. The Apostle Peter assured the *Jews*, Acts ii. 39. *The Promise is unto you, AND TO YOUR CHILDREN*, (as much now, under the new Dispensation, as formerly ; and if the *Promise*, so also the *Token* of it;) AND TO ALL THAT ARE AFAR OFF, &c. to wit, AND THEIR CHILDREN also ; if this comprehensive Promise, is not limited in the New Testament, more than it was under the Old ; which cannot be. The Privileges of the Covenant are now, most certainly, more enlarged : And, if so, it is certain, *this Privilege* cannot be

be denied Infants, unless something greater, at least equivalent, be substituted in its room; which is not here alledged. *Christ came to confirm the Promises made to the Fathers;* Rom. xv. 8. And THE BLESSING of Abraham is now come upon THE GENTILES, through him: But, to Abraham and his Seed were the Promises made;— even his Seed, which is Christ, Gal. iii. 15, 16. i. e. Christ mystical, his Church. If Christ then confirmed the Promises made to Abraham; and, if these Promises were made also to his Seed, i. e. the believing Gentiles as well as the Israelites; then he confirmed this, That his Seed should receive the New Testament Seal of the Covenant, in their Infancy, even as those were to receive the Old Testament Seal of it. If he had not, he had not confirmed the Promises made to the Fathers; for then, a very material Promise, had been left unconfirmed: Nor had the Blessing of Abraham come upon the Gentiles, and their Seed, as it did on the Israelites and theirs; as is self-evident. This, to me, has an irresistible Evidence. The Covenant of Grace was, as to the Substance of it, always the same: It has Seals under the New Testament, as well as the Old: Why then, are Children more improper Subjects of this Seal, BAPTISM, than they were of, CIRCUMCISION? Baptism succeeds to Circumcision; the same Things are signified and sealed, in the one as in the other; the End of both is the same: Why then, should our Seed be excluded from the one, any more than those of the Israelites, were from the other? What would the believing Jews have said, had they been told, their Seed were no longer to be circumcised, nor to have any OTHER TOKEN of the Covenant, in the Place of it? There was no Need of an express Command, to baptize Infants, when the Apostles knew so well, there was a very solemn one, to circumcise them. And yet, THE COMMAND, *Go ye therefore μαθητεύσατε DISCIPLE ALL NATIONS, BAPTIZING THEM, &c.* Mat. xxviii. 19. Not, *go ye teach or disciple,* and then *baptize all Nations:* But, *go ye therefore μαθητεύσατε πάντα τὰ έθνη, BAPTIZΟΥΤΕς, &c.* DISCIPLE ALL NATIONS, BAPTIZING THEM, &c. So that, they were to *disciple them, IN,* and *BY,* their *baptizing them;* and their *being baptized,* was indeed a *discipling them:* This Command, I say, appears, to me, very plain, for our Purpose. Infants, or Children under five Years old, are perhaps near *Two Fifths* of all Nations; and it would be hard to exclude them all, when they are so great a Part. All Nations are here opposed to the Jews, among whom, Children of Proselytes were entered as *Disciples* with their Parents; and why then should not our Infants have the same Privilege? Besides, after they were baptized, they were to *teach them to observe all Things, &c.* ver. 20. which seems to confirm our Sense of the Verb, *μαθητεύσατε.* True Parents were to be *discipled first,* to which some *previous Teaching* was requisite: But, no sooner were they *baptized,* than their *Infant-Seed* were to be *discipled with them;* *discipled by being baptized.* Infants are reckoned to their Parents, are as it were Parts, a second Edition of them, their Parents multiplied: But, the Promise of the Covenant is, *I will be a God to thee,*

*thee, and to THY SEED ; therefore, their Seed are within the Covenant : But all within the Covenant, have a Right to the Token of it ; and consequently, are to be discipled IN, and BY Baptism.* Upon the whole, it appears to me with an Evidence I cannot resist, That if God does not require the *Infant-Seed of Believers* to be *baptized*, as he did of old to be *circumcised*; he is not now the God of his People and *their Seed*, as he was then; he *denies them* that *Privilege* he granted them formerly, and has given them *nothing* in the Room of it; &c. But, all these are absurd, inconsistent with the Goodness of God, and contrary to the Nature of the New Testament Dispensation : And, That if Believers now *disciple not their Infant-Seed*, they fail, in their Part of the Covenant, and in their Duty both to God and them; in as much, as they do not thus *dedicate their Seed* to the Lord, who requires they should be *thus dedicated*; and, tho' they have given themselves to him, delay to give him *their Children* also. Infants are capable of being *regenerated*, *BORN OF THE SPIRIT*, or *they cannot see the Kingdom of God*, i. e. cannot be saved, *John iii. 5*. Why then should we deny them *THE SIGN*; or fancy they are not capable of being *born of Water*, i. e. are not proper Subjects of Baptism? The Children of Believers are not, *unclean, but holy*, *1 Cor. vii. 14*. i. e. within the Covenant, *federally holy*: But, if within the Covenant, Who can deny them, *the Sign and Seal of it?* Little Children were brought unto our Lord, who received them, took them up in his Arms, blessed them, and said, *of such is the Kingdom of Heaven*, *Mat. xix. 13—15*. *Mark x. 13—16*. Surely, if they were proper Subjects, *for Christ to lay his Hands upon*, they are as proper Subjects, of *this Ordinance*. If they were Partakers of the *Grace of Baptism*, they had surely a Right to have it administered to them. All this, in my Opinion, amounts to a clear, and undeniable *PRECEPT*; if not more: But, where there is *a Precept*, there is *A PROMISE*; and we have a very plain one, just after the Institution of this Sacrament, *Mat. xxviii. 20*. Yea, we have *EXAMPLES* also, or what is more than equivalent; in that, we hear of *whole Families baptized together*. Thus, *Lydia, and her Household, were all baptized, at once*, *Acts xvi. 15*. *The Taylor was baptized, he and all his, straight-way*, i. e. even in the Night-time, or soon after Mid-night, and when there had been but little Time for Teaching them, *ver. 33*. When the Apostle baptized *Stephanas, he baptized also his Household*, *1 Cor. i. 16*. Now, I conceive, we have here a very probable Argument for, and very probably Examples of, *Infant-Baptism*. It was somewhat singular, if there were no *Infants*, at least *Children* too young, in so short a Time, to be taught the Faith of Christ, and make a *Profession of it*, in either of these Households! But, were we sure, there were none, our Argument from thence, would remain invincible; because, we learn from it, That the *Command*, *Gen. xvii. 12, 13*. was then binding; and that Christian Heads of Families, were to bring all their *Households*, as well *Servants* as *Children*, under the New Dispensation of the Covenant, as all *Abraham's*, and those of all his *Seed*,

Seed, were to be brought under the Old : And, that *whole Households* were baptized, in the *Right* of their Masters or Mistresses. This has the Strength of a Thousand Examples. But, I have no Mind, to displease those whom *I love in the Lord*, and therefore, shall urge these, and several other Things, no farther. Since Mr Gibbs, is only a Doubter, about this Point, I hope what I have said, may help to clear up his Doubts. Upon the whole, when I consider the *Grace* of the new Covenant ; *the great Mercy of God*, to the *Infant-Seed* of his People ; the Satisfaction this may give them, of their *future Happiness*, should they die in their Non-age ; and the cheerful Delight, they ought to have in *thus DISCIPLING* them, and *DEDICATING* them to THE *BLESSED THREE* ; and the like : Though, I am far from pleading, for the *absolute Necessity* of being *baptized*, in order to Salvation ; yet, if a Child of mine should die *unbaptized*, thro' my *faulty Neglect*, I should think I did a great Injury both to the Child and myself, and should hardly ever forgive myself.

As for the *Mode* of Baptism ; it is, to me, perfectly indifferent, whether it be by *dipping* the whole Body, or only the *Face*, as I have heard of some who did : Or, by *pouring Water* on the Head or Face, or by *sprinkling* ; and whether it be done, *once*, or *thrice*. But, when Mr Gibbs tells us, “ It seems most probable, that *Imersion*—was the primitive Mode, and Way of Baptizing in the *Apostle's Times*, &c (1). ” I would ask him, What moves him to say so ? The original Word signifies *any kind of Washing*, in all good Authors : And, if it did not, it is enough if it does so, in *Scripture*. No one Instance, saith Dr Owen, can be given in *Scripture*, wherein *Bαπτίζω* doth necessarily signify either *dip*, or *plunge*. It is no Way probable, That the *Three thousand* *who were baptized in one Day*, Acts ii. 41. either *were*, or *could be dipped*. It is not at all likely, That the *Taylor and all his*, were *thus baptized*, about *Midnight*. Where, or how, could they ? The same may be said of, *Lydia* and *Stephanas*, and their *Households*. One cannot think, That *Women* could have been *plunged*, with Decency ; especially, if we remember, some of them had not Time, to provide Garments for that Purpose. Or, if they had had such Garments, they could not have used them ; because, those who, in the first Ages, were *thus baptized*, “ *were dipt stark naked*,” saith Dr Owen : And, if they were not, it was not the *Body* that was *washed*, but the *Garments*. Those who were *baptized unto Moses in the Cloud, and in the Sea* ; 1 Cor. x. 2. were not *plunged*, but *sprinkled*, or wet as with Dew or Rain. If our being “ *BURIED WITH CHRIST BY BAPTISM*, &c.” were allowed to give a Hint of the *Manner*, whereby *some* were *baptized* ; we read, of the *Blood of SPRINKLING* ; Heb. xii. 24. THE *SPRINKLING* of the *Blood of Jesus* ; 1 Pet. i. 2. of having our *Hearts SPRINKLED* ; Heb. x. 22. of *God's SPRINKLING CLEAN WATER upon his People* ; Ezek. xxxvi. 25, &c. &c. The Promise was,

(1) Ibid. pag. 23.

was, *I will POUR OUT the Spirit upon you; POUR HIM OUT from on high, &c. &c.* The Words, ὅτε δὲ ἀνέβησαν ἐκ τῆς ὕδατος, quum autem ascenderint ex, or, de Aqua; Acts viii. 39. which our Translators have rendred, *And when they were come UP OUT OF THE WATER;* should we allow the Translation just, will not force us to think, That there was any PLUNGING in the Case. *The Eunuch was in his Chariot,* and very likely,—had not with him any Vessel, to bring up so much Water, as even we use in the Administration. *They went therefore down BOTH UNTO the Water,* εἰς τὸ οὐρανόν, in Aquam, not in Aqua; i. e. they went down TO the Water, which was the most convenient Way they had, in their Circumstances; and not INTO IT, so far as that the one, or other, might be immersed under it. Or, supposing they both went a little Way INTO IT, which they might do, without any Inconvenience, in such a hot Country, and where they wore Sandals, Philip might pour a handful of Water upon his Head, or Face; or *sprinkle his Face with it.* If he was thrice sprinkled, there was the more Reason for them to go down, to the Water. It is altogether improbable, That the Eunuch stripped himself quite naked; and much more, that he was *dipt* with his Clothes on.—Nor seems it likely, that the great Multitudes, whom John baptized, were all plunged under the Water. Where should they have Garments, and other Conveniences; especially, since it does not appear, he was wont to baptize in great Towns, or populous Villages? But in the Fields, and at or near Rivers or Brooks?—If Women, as well as Men, were baptized, i. e. plunged, promiscuously, as they came; How could it be done with common Decency, and without Offence? &c.—But, enough of this. I am heartily sorry there should ever have been so much Contention about it, when we condemn not their Way.—But, That pious, good Men should ever have made it, a Sort of a Term of Communion! Or, scrupled to receive those, who were, in their Infancy, *baptized*, in English, *sprinkled*, in THE NAME of THE BLESSED THREE! What shall we say? — — One Thing, as to this Controversy, I can hardly forbear: Were the Case dubious with me, yea, if I were rather inclined somewhat to their Way, there is one Observation which seems, to me, a just Prejudice against it. If you shall hear of a conceited over-bearing Heretic, a phrenetic Enthusiast, or an ignorant, giddy-headed Fellow run quite out of his Wits, it is odds if he does not forthwith commence, a Dipper, and *Antipedobaptist*.

Thus Gentlemen I have done with Mr Gibbs's miserable Letter, i. e. the doctrinal Part of it: What some would call the practical Part remains. Allow me, to make some cursory Remarks, upon a few Things in it: For, the greatest Number of them, are so very ridiculous, that it is best to let them stand as they are. “ He had not a few Debates about the Expediency and Prudence of such a Declaration, &c.” And well he might! “ Possibly he may lose Friendships, here and elsewhere,—which are the great Pleasure and Comfort of his Life.” How! Can he value the Friendships,

Friendships, of Tritheists, Introducers of an *imaginary Christ*, who depend upon *a chimerical and imaginary Righteousness*, Defacers of the *Christian Religion*, more than any except the *Papists!* &c. &c. What *Pleasure* can this *new sincere Man* have, in their Company! How can he call any of us, *Brethren in the Ministry?* Will he be still a *Brother*, to the *Ministers*, or in the *Ministry*, of an *imaginary Christ*? "He had some Fear—lest it should throw him out of the Favour—of his nearest Relations to the Prejudice it may be of his outward Fortune, &c." And, I never heard of an *inward Fortune!* Just as if he might not have infinuated his *Doubts*, and, with much Assurance, inculcated his numerous Errors upon his Father, &c.—He who loves, or delights in, the *erroneous Person*, is in great Danger of loving his Errors; or, of not thinking them so dangerous, as indeed they are. — — However, the old Gentleman, pitying his hopeful Son, did very soon, I was told, remove all those Fears. Did not he blush to talk, "of the bigotted and uncharitable, pouring out their usual Censures?" Was there ever so much *ignorant Bigotry*, so much *odious Uncharitableness*, in any such Letter, in the World? Was it not great Prudence to say, "I expect to be called *Arminian*, *Pelagian*, *Arian*, and the like opprobrious Names?" Could he expect any other? Has he not called us *Athanasians*, and *Calvinists*, which he thinks the most opprobrious Names, of any that are called *Christians*, except the *Papists*. And yet, he has forgot the Name of *SOCINUS*, who, in the Judgment of a very learned Man, "was rather the Author of a new Religion, than of a new Sect among Christians." 'Tis from this Man, or his Disciples, Mr Gibbs has learned the far greatest Part of his present *Faith*. By what Name shall we call him? For, according to his own Account, we acknowledge ourselves not to be *CHRISTIANS*, if we allow him to be one.

The Reasons he gives for, "this Declaration were, to Discharge his Conscience, and pave the Way to greater Usefulness" (m). 1. To discharge his Conscience. But how? He had been *doubting*, and yet *doing* what he doubted of! He had concealed his religious Sentiments (n); they were then indeed his Sentiments, but he had stifled them, smothered them, and acted against them! He had officiated amongst you as under *Disguise* (o); officiated as an *Athanasian* and a *Calvinist*, i. e. as a *Christian*, when he was nothing less! And therefore, he durst not be free; he was *straitened* and *cramped* in his *Preaching*.—He began to doubt in *London*, in so much that his Situation grew more uneasy to him every Year, &c (p). So that he has long *doubted*, and long *stifled* and *concealed* his *Doubts!* &c. It was for these Reasons I called him, in the Beginning of this Postscript, your pretended Pastor. The Man who professed what he did not believe; or, would pass among a Congregation as believing what he did not; who did not dare, in

(m) Ibid. pag. 25.

(n) Ibid. pag. 26.

(p) Ibid. pag. 30.

Matters of such Moment, to be *free*; would *straiten* and *cramp* himself, rather than be thought to renounce an *imaginary Christ*, &c., would *doubt* of the *Lawfulness* of what he *did* in his Office; durst *conceal his Sentiments* in Points of such Consequence; &c. a shocking, frightful Account! Never was, whilst this was the Case, nor could be, a Pastor. Instead therefore of saying, in the Title Page, "amongst whom the Author now stately MINISTERS," he should have said, had he had but half the Honesty he now pretends to, "whom the Author has been so long *deceiving*, and "imposing upon; and among whom, he has so long acted under "Disguise, concealing the Truth, mocking God, and suffering them "to believe such dangerous Things, &c. &c." And after all this, To talk of "an upright Character, the Simplicity and godly "Sincerity becoming a Minister of the Gospel (q)," especially when he had never *preached*, what he now calls *the Gospel*, may well put *Sincerity*, and *common Honesty*, out of Countenance for ever. 2. "To pave the Way for greater Usefulness. He had "been tempted intirely to omit *catechising*, &c (r)." *Catechising!* Why, It now sadly appears, *himself* needs to be *catechised*, as much as most Men; yea, *needs that one TEACH HIM AGAIN which be THE FIRST PRINCIPLES of the Oracles of God*, Heb. v. 12. "The Assembly's *Catechism* he disapproves,—as built upon a "wrong Heterodox Plan throughout (s)." Than which, a more notorious *Falshood* never was, nor can be asserted. Touching *the Matters of Faith*, contained in that most excellent *Catechism*, let me refer you to *THE RESCUE*, which I am sure he will never be able to answer: But, one full Third of it, is taken up in explaining *the Ten Commandments*; to the far greatest Part of which, I never heard, that any Man, of any Party, had any Thing to object. This, and the *Explication of the Lord's Prayer*, and some other Things in it, will speak for themselves, even with *Socinians*. So that their Plan is not *Wrong* and *Heterodox*, *throughout*. And the Man who dare say, "was I to die, and leave the World, it "would be with more inward Satisfaction in my own Mind, "upon the Account of my having (t)," boldly affirmed this, and some other gross Untruths, will never gain Credit, were he to talk so, from this Moment to his last. "He has greatly failed "also, thro' his not daring to be *free*, in Conversation upon "Books and Topics of Religion, &c (u)." See the Efficacy of *Delusion!* The Men, who, when they *believed the Truth*, were as indifferent, and as easy about *religious Conversation*, as their Neighbours, no sooner fall under *the Power* of it, but they become restless, and impatient, to vent their Notions, and cannot be easy, or sleep quiet, till they make others as vile as themselves. "These Reasons appear sufficient to him to justify the Declaration." What; *such a Declaration!* Surely, he might have discharged his Conscience, and told you he had changed his Opinions, with

(q) *Ibid.* pag. 25.  
pag. 27.

(r) *Ibid.* pag. 26.  
(u) *Ibid.* pag. 25.

(f) *Ibid.*

(t) *Ibid.*

with Decency. There was no need, of so many Falshoods: So often to tell you, he does *not see now* what he so clearly *saw before*; one or other of which, must be false: To assert, that such or such Things are not to be found in *one single Text*, when they are clearly, and some of them almost literally, recorded in a great many: To declare, *I am fully persuaded, well satisfied, &c.* upon such slight Grounds; when, did we not know the *Effects of Error*, it is hard to believe he is, or can be so; &c. &c. Surely, he ought to have conferred with some of his Brethren, who are as capable of assisting him, and more so, than some of those he has quoted. Surely, A Man who came to tell his Hearers, he had been *so long*, and *so far* mistaken, &c. should have spoken, with Modesty, and Diffidence, as being *still FALLIBLE*. After all his *searching and praying*, *Socinians* are as likely to be mistaken, as *all the Reformed Churches*. *Assuming Confidence*, in such a Case, must not only be highly provoking, — but can hardly fail of leaving us to think, something is the Matter. — He could not, surely, dream, That his solemn Assveration could prevail with them, who knew he had so long juggled with the World. If his Hearers, were, at once, to take a great deal of what they had heard him say, for many Years, *for Nothing*; How could they now believe his *bare Word*; for he has not pretended, to offer a Proof. What satisfying Reason have I to think, That he who has imposed so long upon the World, is not deceiving himself now. The Prophets of old begun with a, *THUS SAITH THE LORD*: But Mr Gibbs, with a, *I am now convinced, I am fully persuaded! &c. &c.* In one Thing I can easily believe him, “That this Declaration was drawn up without acquainting a “single Person with it, &c.” Those of his Party were too wise, to have advised him to any Thing, so rash and ridiculous. The Reviser and Vindicator were much more prudent: They knew, That this Method would have something shocking in it; that, instead of serving the Interest, it would very much baulk it, &c. Is it to be thought, that serious *CHRISTIANS*, can turn *Socinians*, at once, and so easily? When honest *Luther* heard of the mad Pranks, of that distracted, possessed Crew of *Anabaptists* at *Munster*, in a Book published upon that Occasion, among other Things, he thus gives his Opinion, — “That Devils dwell in them in “Abundance is beyond all Question; — Yet, if God had not “restrained such a *subtile Spirit* as he is, he would have gone “another Way to Work; — But, such Pranks as these Men do, “must be the Contrivance of *some rare, unexperienced Devil*; — “I wish with all my Heart, there were never a subtler Devil “in the World, than this of *Munster*. ”

In his *POSTSCRIPT to all others to whom he has formerly preached*, he tells them, “He studied under *Calvinistical Tutors*, — and was taught that looking into any but *Calvinistical Books*, would corrupt him. — So that it is not to be wondered at that his Preaching, all this while, should be

" accordingly (*x*)."  
 It seems his Tutors were sagacious Men, and knew more of him than he did himself. We see, they were right! But did they advise him against, *searching the Scriptures*, and imploring the *Divine Teachings*? &c. He dare not say it. Why then did he not? He has, all this while, preached *accordingly*, i. e. *Calvinistically!* Tho', " as his Acquaintance with " Men and Books (N. B. not the *Scriptures*) increased, he began " to doubt, and went on doubting more and more till now, &c " (*y*)."  
 And yet preached *Calvinistically*, i. e. *against his Doubts!* And is not this to be wondered at! Yes it is. It is a plain Confession, he has been, for many Years, *Self-condemned!*  
*He that DOUBTETH, is DAMNED if he eat, because he eateth not OF FAITH: For whatsoever is not OF FAITH IS SIN,* Rom. xiv. 23.  
 I hope, my Brethren, his Friend Mr Foffer will not condemn your, *REJECTING HIM.* In the mean Time, Could he be so bereft of Sense, as to dream his old Hearers would regard any Thing he is, *now convinced or persuaded of*, purely, because he says so; when he is not ashamed to affirm, That the *Doctrines* he used to *preach* to them, and *confirm* from the *Word of God*, are *FALSE*? "*It is not unlikely, Some of them would be ready to entertain an ill Opinion of him for the said Change*" (*z*).  
 Surely they may justly entertain an ill Opinion of him, for not having sooner, *searched the Scriptures*, — for having so long *juggled with God, his own Conscience, and them, &c.* "*But, he blesses God for it,*" — — and so will every *Renegado* in the World?  
 As to the Way, "*how the Change was effected, &c.*" It is a serious Matter. But, Is there no Reason to fear, That one who has been so long, *shutting his Eyes, stifling his Conscience*, and, as he now thinks, *holding the Truth in Unrighteousness, &c.* may be given up, to *judicial Blindness*? How can he use the Words, "*Every honest Man ought (*a*).*" It is absolutely impossible, an *honest* Man could have, all this while, preached *Calvinistically*, when he had so long doubted of these Matters. But — — "*His Earnestnes in recommending his Method, &c.*" shews only, what I have often hinted. "*Calvinism, is a very wrong, and a very bad Scheme; from whence all, who embrace it, will necessarily suffer, as I and you have done, in several Respects, &c (*b*).*" And all this is directed to Congregations, who have, among them, much better Judges of all these Matters than himself! Some who have *searched the Scriptures*, and *prayed for Assistance*, as impartially, as ever he did. All the ancient Witnesses against *Antichrist*, were of these Opinions. All the *Reformed Churches*, embraced, *Calvinism*. The old *Puritans*, who had as much serious Religion among them, as any Set of Men, in these latter Ages, ever had, were strict *Calvinists*. Has Religion flourished more, any where, since *Calvinism* began to decline? Are not those Churches, who have kept to these Principles,

(*x*) Ibid. pag. 23.  
 pag. 31.      (*y*) Ibid. pag. 30.  
 (*b*) Ibid.

(*z*) Ibid.

(*a*) Ibid.

Principles, as serious and religious, at this Day, in every Respect, as their Neighbours ? And, does not Mr Gibbs know it in his Conscience ? I was told the other Day, by a very good hand, That a Friend of his took him up upon this Head ; — — and that his Reply was, “ I do not know, but I was too *rash* in that “ Matter,” or to that Purpose. Too *rash* ! Is that all !— Why truly, a *rash* Declaration ends very well with a *rash* Conclusion ! How durst he speak of *Honesty*, or *bless God*, for the Change, which has such Effects upon him ! And yet, he has not expunged this, and what he has said above to the same Purpose ! Is this *honest* too ? Poor Man ! the best Account I can give of it, is, He knows not what he is a saying. “ And indeed (excepting *Popery*) “ I know not of any Thing that has more *defaced* the *Beauty* of “ the Christian Religion, &c (c).” This is the best of all ; and we could expect no less ! Thus, the Man, who has lick'd up the *Poison*, of the greatest Part by far, of the *Errors*, which have infected the Church of Christ, in these latter, as well as former Ages, excepting some few peculiar Tenets of *Popery*, belches forth his Shame ! He knows not ! what is it he does know ? The greatest Part of his *new Opinions*, are espoused by far the greater Number of the *Papists* ; and those, the most restless, cruel Enemies of the *Protestant* Religion. The Confession he makes in the last Lines is somewhat rare, “ He is sensible of his having misled them in his early “ Years, and not a little sorry for it, tho' it were only thro' Ig-“ norance, &c.” Has he forgot, that *Sins of Ignorance*, are *SINS* ? Can *Ignorance* be an *Excuse*, in such a Case, when we may freely consult our Bibles. If he cannot find so many of our Principles as he says, in the Word of God, a very little reading might have easily convinced him long before ; and therefore, this *Ignorance* was *affected*, and *wilful* ; and aggravates, rather than excuses his Sin. And has he misled you also, Gentlemen, through *Ignorance* ; when he has been acting *against his Conscience*, so many Years ! Surely, this deserves a worse Name ! The Apostle *Paul* could never forgive himself, for what he did, *ignorantly*, and *in Unbelief*; 1 Tim. i. 13. though he was much more *excusable*, every Way than this Man ! But as for Mr Gibbs, his Words, “ tho' it were “ only thro' *Ignorance*,” discovers more of the sad Effects of his *new Faith*, than he seems to be aware of.

Thus, Gentlemen, I have done with *this Letter*. Had I thought the Printer would have delayed it so long, and much more, that another would have got the Start of me, I should not have given you this Trouble. You will see, I have considered almost *every Sentence* of it, with some Care ; not only detecting and confuting *his Errors*, but proving at large the *Principles* of our Religion, from many, and clear, and express Passages of *Scripture*, referring you to many others. The Spirit Mr Gibbs has discovered throughout called for *Freedom* ; and I have been *very free*, that, if possible, the Man may be brought, to think again. But, in such a Case, nothing will, nothing

thing can be effectual, but that *Almighty Power*, which, so many, alas! now a-days, deride. You have given, Thanks be to God, Evidence of your Concern, for the *Faith of Christ*: I hope you will be careful to have your Hearts *impressed* with a deep Sense of it; and to shew forth the Power and the Fruits of it, in your whole Conversation. There must be also, it seems, *Heresies AMONG YOU, that they which are approved may be made manifest among you.* This is one great Design of God's permitting such Things. We hope, you will more and more *approve yourselves to God, your own Consciences, and the World.* Let it be seen, That as you love the Truth, you feel the Sweetness, and the Power of it. Your Redeemer, you hear, is blasphemed, and called, an *imaginary Christ!* I hope the *Efficacy of his Grace* in your Hearts, will discover to the World, by your grave, serious, heavenly Deportment, that they are mistaken. He is JEHOVAH OUR *RIGHTEOUSNESS!* Oh! that it may appear, *he is made of God unto you, Wisdom, and Righteousness, and Sanctification, and Redemption.* Remember, His People **ARE COMPLEAT IN HIM.** You are to bring Nothing to him, but Guilt, and Wants, and Miseries, and the broken and the contrite Heart. In him, you will find Merit for your Guilt, Fulness for your Wants, Infinite Mercy and Goodness for your Miseries, &c. Nor will he break the bruised Reed, nor quench the smoking Flax. Come then, and buy all the Benefits of his Purchase, without Money and without Price. Let it be seen, the Doctrine of Free Grace, is a *Doctrine according to Godliness:* That those love much, to whom much is forgiven: And, that the *Love of Christ constrains you.* Watch daily at his Gates; do Nothing without him; improve all the Advantages he puts into your Hands. Beg daily the Assistance of the Holy Spirit; see that you do not grieve, nor quench his Motions; but walk in the Spirit, and you shall not fulfil the Lusts of the Flesh. Watch ye, stand fast in the Faith, quit you like Men, be strong. There are many Eyes upon you. Many who will be ready to traduce, and speak Evil of you. Stand fast therefore, in the Liberty, wherewith Christ hath made you free. Behold! he cometh with Clouds; and every Eye shall see him, and they also which pierced him; denying his infinite Dignity, opposing his Offices, ridiculing his Grace, neglecting the great Salvation; shall wail because of him: Even so, Amen. I am, with the greatest Respect,

Gentlemen,

February 7th, 173<sup>4</sup>.

739

Your most obedient,

humble Servant.

The A U T H O R.

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*The Natural and Moral Government and Agency of  
God, in causing Droughts and Rains.*

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# S E R M O N.

*South Church in Boston,*

Thursday, Aug. 24. 1749.

Being the Day of the

GENERAL THANKSGIVING  
In the

*Province of the Massachusetts,*

For the extraordinary *reviving Rains*, after the most  
*distressing Drought* which have been known among  
us in the Memory of any Living.

---

By THOMAS PRINCE, A. M.  
And a Pastor of the said Church.

---

Corrected by the AUTHOR's own Hand; and by him  
dedicated to the ROYAL SOCIETY.

---

JOB xxxvii. 14. *Hearken unto this! — Stand still, and consider  
the wonderous Works of God.*  
*Those Things which are said to be done by Nature, are indeed done  
by Divine Power.* PLATO.

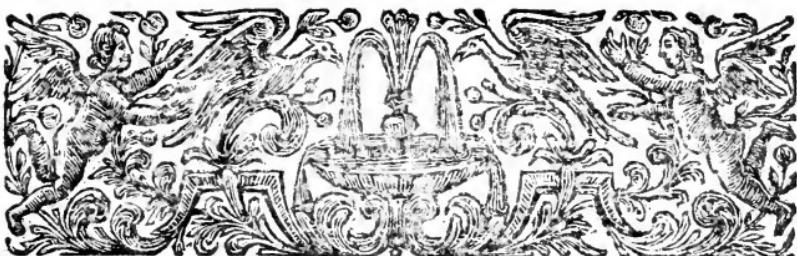
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**I**F it were not too assuming, and at so great a Distance, I would with the utmost Submission ask Leave to Dedicate the following Discourse,

## *To the Royal Society;*

—in Token of Gratitude for the many admirable and useful Discoveries in Nature which THEIR ILLUSTRIOS MEMBERS have made and published for near *ninety Years* since their Institution : Whereby they have not only advanced many commodious and entertaining Arts and

and Sciences ; but also improved the Humane Mind in the sublimest Knowledge, cleared the Way for our admiring Views and Adorations of the SOVEREIGN CREATOR and ACTUAL RULER of the UNIVERSE, driven Atheism out of the knowing Part of the World, and obliged Multitudes in EUROPE and AMERICA : With the most fervent Wishes that they may go on and prosper in their noble Designs to the Consummation of all Things—

By

*Their*

*Most humble Admirer,*

THOMAS PRINCE.



The NATURAL and MORAL  
AGENCY of G O D,  
IN  
DROUGHTS and RAINS.



PSAL. CVII. Ver. 33, 34, 35.

*He turneth Rivers into a Wilderness, and the Water-Springs into dry Ground : A fruitful Land into Barrenness, for the Wickedness of them that dwell therein. He turneth the Wilderness into a standing Water, and dry Ground into Water-Springs.*

  
S there are two Sorts of Creatures in this visible World in general, viz. (1.) Material, as the Elements, &c. (2.) Moral, as the Race of Men, who are capable of forming some Conception of the Being, Perfections, Operations, Works, Designs and Will of GOD ; so there must needs be a twofold Government of their Creator over them, agreeable to their different Natures, viz. (1.) Physical or Natural ; and (2.) Moral.

The Physical or Natural Government of GOD is exercised in his continual ordering all material Substances and whatever is formed of them, in the main, according to those particular Methods which he sees most proper for the Accomplishment of all those wise Designs for which he at first created them. Thus he continually causes the Sun and fixed Stars to send forth their Rays, the Moon and other Planets to reflect them, or the Rays themselves to fly ;

B the

the Revolutions of Day and Night, and the several Seasons of the Year ; with various Sorts of Attractions, Cohærences, Repulsions, Ascensions and Descensions, and other Operations among the Elements ; the wondrous Formations, Growings and Fruitfulness of a great Variety of Plants and Animals ; the more wondrous Unions of spiritual Substances to material Bodies, with their various Faculties, Powers and mutual Influences ; the Preservation, Increase, and Decay of those Powers, with the Continuance and Dissolution of those Unions, &c. and all these for a vast Variety of extensive and wise Designs, in continual Succession, as long as he sees proper.

In such Things as these does the *Physical or Natural Government* of GOD consist. And as every Action and Effect of his have their most fitting Place in his universal System, and he is every where equally always present ; it seems most likely, that in every Action and Effect, he always has a perfect View to every other Action and Effect, both past, present, and to come, throughout the Universe.

But his *moral Government* in *this lower World*, is his accommodating all his Operations, even among material Substances, to the *moral Nature* of *Man* ; the principal Creature he has produced therein, and for whose immediate Use he has chiefly made the Earth itself, with all the Elements, Plants, brutal Animals, and other Creatures ; given and continues to them their various Natures, Forms and Virtues : And for the Sake of *Man*, immediately and chiefly, next to his own Glory, it is, that he therefore exercises even his *natural Government* above described.

In his *moral Government*, I would say, he acts according to the *moral Nature*, Faculties, and Powers of *Men* ; whom he has made to be moral Agents, capable of some Knowledge of Him, of his Being, Perfections, Works, Designs, Will, and Government ; who are therefore under indispensable Obligations of paying him a suitable Respect, and must therefore be accountable to him ; must be wicked, guilty and expos'd to Punishment when they do not yield him that Respect they owe him ; and when they humble themselves before him, through the Mediation of His SON, and his boundless Grace, may hope to see, sooner or later, the Tokens of his undeserved Mercy and Benignity.

And,

And both this *natural* and *moral* Government of GOD, is abundantly observed in Scripture, in this Book of *Psalms* especially, and in particular in the *Words before us.*

1.] His *natural* Government; in two contrary Kinds of providential Operations, *viz.*

1. In bringing grievous Droughts on a Land. Ver. 33, 34, *He turneth Rivers into a Wilderness, and the Water-Springs into dry Ground: A fruitful Land into Barrenness.* i. e. By drying up the Brooks and *Rivers*, he turns the Channels where they flowed, into silent, solitary, and empty Spaces, like *a Wilderness*: By exhausting the *Springs of Water*, he turns their Places into *Ground* entirely *dry*; and by such a Drought, he turns *a fruitful Land* into a State of *Barrenness*.

2. In changing his providential Operation to quite the contrary, by giving plenteous and reviving Rains, Ver. 35. *He turneth the Wilderness into a standing Water, and dry Ground into Water-Springs.* i. e. By bringing on abundant Showers, and therewith filling every vacant Place, and covering the lower Grounds, he turns a great Part of the Land which was like a parched *Wilderness*, into the Appearance of *Pools of Water*; and the *Ground* which was entirely *dry*, he fills again with rising and overflowing *Springs*.

2.] We have then his *moral* Government in the former *afflictive Dispensation* to a Land or People, signified by this Expression in Ver. 34.—*for the Wickedness of them that dwell therein.* i. e. As he continually exercises a *natural* Government among the Elements, and wisely brings a great Drought on a Land, and knows this Drought is very grievous; so he brings it for the *Wickedness of the People that dwell therein*; and this he would have them know by such an afflictive and corrective Work of his, and so be excited to humble themselves before him, to repent of their Offences, return in their Submission to him, and implore his Mercy; especially seek him to forgive them, to change the Course of his Dispensations, and to grant them needful and sufficient Showers.

And though, in the following Verse, we have mentioned only the contrary Instance of his meer *natural* Government in turning the *Wilderness into a standing Water, and dry Ground into Water-Springs*; yet I think we must needs suppose that this Change of Dispensation was an Instance of his *moral* Government also, as well as the other: i. e. as he had brought on them an *afflictive Drought* for their

#### 4 The Natural and Moral Agency of GOD,

Sins against him ; so thereby he brought them to some Confession of their Sins, some Humiliation for them, with solemn Prayers for Deliverance, and Rain ; and then, as a Token of his approving their Confessions, Humiliations and Prayers, or that just Homage they therein had paid him ; he changes the Course of his providential Operations, and gives them *Showers in sufficient Plenty.*

For there seems to be the same Reason, why in the present probationary State, he should exercise a *moral Government* in one Case as in the other.—*i.e.* When he had signified his Displeasure by bringing on them a distressing Drought for their Sins against him, which would have a Tendency to lead them to Humiliations and Prayers ; and when they humble themselves and cry for Mercy, he should equally signify the Removal or Abatement of his Displeasure, at least in such a Degree as to change the Course of his Dispensation, take off his chastizing Hand, and give them the implored Mercy. And this seems therefore to be implied also, though not expressed in the Text before us.

But for further Illustration, I shall endeavour as the Hour allows, to consider briefly these two general Heads :

I. *The natural Government, or Agency of GOD, in bringing grievous Droughts and plenteous Rains on a Land.*

II. *His moral Government, or the moral Ends of these his various providential Operations.*

I. *The natural Government, or Agency of GOD, in bringing grievous Droughts and plenteous Rains on a Land.*

And here I desire you not to think, I am going to give you a Lecture of *meer Philosophy* ; unless you call the wondrous *Government* and *Agency* of GOD, to accomplish his holy, righteous, kind and wise Designs, for his Glory and the Good of Men—*Philosophy*. No ! I am going to treat on a noble Subject of *Divinity*, viz. on the wise, mighty, and constant *Operations* of GOD—to rescue some of you from that Branch of Atheism we are exceedingly inclined to by Nature, in limiting our Views to the *meer Operation of created Instruments*—and lead you to see the glorious GOD Himself acting in them ; and that you may be moved to some becoming Adorations of him, and to yield him his

his due Returns of Glory. Yea, as all Things were made both by and for the SON of G O D, confit in him, and are governed by him, I would have you raise your Views to him as *Lord of Nature* in these various Actions and Dispensations.

[1.] In bringing *grievous Droughts* on a Land.

And that we may more clearly see the *Government* and *Agency of God* therein, we may (1.) Observe the *principal Instruments* he uses; and then (2.) The *Operation of God* in these various Instruments.

1. The *principal Instruments* he uses. And they seem to be these *Four*; (1.) The *Descent* of the *Waters* into the *Sea*; (2.) The *Ascent* of many into the *Canals* of *Vegetables*; (3.) The *Beams* and *Atoms* from the *Sun*; (4.) and lastly, the *Course* of the *Winds*, carrying the watery *Vapour* from us.

1. The *Descent of the Waters* into the *Sea*.

And as the want of *Water* is the main immediate Cause of *Droughts*, it may be convenient to observe; that the Creator of all Things did at first from nothing bring into Being a great Variety of *material Substances* for various Ends and Uses in this lower World. Some are *fixed*; as all Sorts of earthy Substances, Metals, Minerals, Stones, Salts, &c. Others *fluid*; as Quicksilver, *Water*, Oil, *Air*, &c. And 'tis likely, that by various Pressures, Fractures, Divisions, or Coalitions, every kind of material Thing may, seemingly at least, be changed into any other.

*Water* is a great Part of the material Substance GOD has made for various Uses in this lower World. And this wise and almighty Being has created every Particle so solid, round and smooth, as easily to slide by each other, and by other Substances; so exceeding small as to escape the Sight by the finest Glasses (a): And yet 'tis found, there are forty Times more *Vacuity* in a Drop of Water than of solid (b) Matter. By these Properties, and the various Operations of the GOD of Nature in and by them, he has most wisely fitted them to roll along, and carry all other Sorts of material Substances through the Channels he forms in Plants and Animals to their proper Parts, both to encrave their Bulk, supply the Places of those that fly off continually,

(a) Dr. Nieuwentyt shews, that thirteen Thousand Globules of Water may stick to the extream Point of a Needle so sharp as to be just visible; and that a Drop of Water contains above twenty Million Globules; yea, according to Mr. Leurvenboek's Discoveries, above a Thousand Times a Thousand Million.

(b) So Sir Isaac Newton shews in his Opticks.

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continually, and form their various Sorts of Fruit and Seed ; yea, to make up a Part of their Consistency, and keep them moist and soft; or by the Beams of the Sun, and their Perspirations only, they would soon grow dry, and either hard or firm, or brittle and turn to Powder.

Without this Sort of Substance therefore, there could be no such Thing as Growth or Fruit either in Plants or Animals, nor Continuance neither ; but were they ever so well formed in the present State of Nature here below, they would soon waste away, dissolve, and lose all their Form and Usefulness ; yea no living Creature could subsist, and 'twould not be wise to make them.

But upon every Shower of Rain we see a great Part of the Water hastily descending to the lower Grounds, forming into Brooks, running into Rivers, and pouring into the Sea. And though a considerable Part soaks into the Earth, and partly penetrates into the Roots of Vegetables, and rises in their Stocks and Branches to promote their Nourishment ; and another Part appears to ascend in Vapours ; yet it chiefly sinks into various Layers, Canals and Fountains, and thence breaks out in Springs, or runs through other Passages into the Sea, which swallows all. And by this Descent the Ground grows drier every Day ; and unless recruited with a fresh Supply of Rain, the Surface of the Earth would soon lose its Moisture, the very Springs and Rivers fail, and every Herb and Tree would wither.

2. The Ascent of many into the Canals of *Vegetables*, partly adding to their Nourishment, and partly perspiring through them into the Air.

Every green Leaf and Spire of every Tree and Plant is composed mainly of Multitudes of little Bottles to receive a Part of the Rain and Dews : and from those little Bottles are Canals dispersed into various Parts of the Plant, to convey a quick Refreshment ; while a Part of the Rain descending abroad and sinking to the Fibres of the Roots, it enters them, and then ascends in innumerable Vesicles and Tubes through every Part of the Plant, to give a further Nourishment ; and having done its Office, the rest perspires into the Air and dissipates ; and without a fresh Supply in the Summer, the Plant grows drier and drier, till it fades and dies.

3. The active, swift, piercing, rarifying *Beams* and *Atoms* of the *Sun*.

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The *Beams* of the Sun are exceeding subtil, active, piercing: They proceed with wondrous Swiftness, of above *ten Million Miles* in a Minute: they fly perpetually and penetrate the Plants and Surface of the Earth: They are ever making powerful Impressions on every Particle, and giving additional Powers and Motions to every Atom of every Fluid they come to. They carry a wondrous repulsive Power with them, (*c*) and are of greater Force than both the Powers of *Gravitation* and *Cohæsion* in the watery Globules, in case there be any *Cohæsion* in them: And by striking on and in between them, and it may be forming into an Atmosphere round every Globule of Water, (*d*) divide and force them from the Sphere of *Contact* into the Sphere of *Repulsion*; and so by expanding, rarifying, and raising them up into the Air, continually, leave the upper Parts of the Earth more and more dry and parched.

4. And lastly, The *Course* of the *Winds* carrying the watery Vapours from us.

For though the solar Rays and Atoms are continually raising vast Quantities of Vapours from the Seas into the Air, sufficient to supply the Earth, and all the Vegetables, Animals, Springs and Rivers thereon, with Water; yet the Winds are needful to bring them over the Land, in order to their forming into Clouds above it, and shedding down in Rain upon it: Or they would chiefly form in Clouds above the Surface, whence they rise and fall down to the Seas again. The repulsive and expansive Powers among them may be indeed sufficient to bring so many over the neighbouring Shoars in the Day, as to come down in Dews at Night: But if the Winds either blow them not over us, or blow them quite beyond us before they collect in Drops, and much more blow the Vapours rising from our Land to the airy Regions over other Places; no Supply of Rain will follow here, and the Drought

(*c*) Sir Isaac Newton observing the Rays of Light reflecting and bending when they come near the Surface of Bodies without touching them, supposes an invisible, extremely fine active and universal Fluid as the Cause of this *Repulsion*. But with the utmost Submission to so superior a Judgment, I would humbly suggest, whether it be not as probable that every Atom of Light and Heat, if not of Water and other Substances, may have an *elastical Atmosphere* about it, charged with a repulsive Power; and whether this *elastical Atmosphere* may not be the main Source and Instrument of Thunder, Lightning, the Aurora Borealis, Electricity, and some other Phænomena in Nature?

(*d*) I acknowledge this is a Conjecture also of mine, which seems to solve many Difficulties.

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Drought among us will increase continually ; 'till, as the Scriptures represent it, *the Heavens over us become as Brass, the Earth beneath as Iron, and the Rain of our Land only Dust and Powder.* Deut. xxviii. 23, 24.

These seem to be the chief *Means* the *Ruler of the World* employs in bringing and continuing *Droughts* on a Land.

We go on to consider,

2.] The *Operation* of *GOD Himself* in these various Instruments. And here,

1. As to the *Descent of Waters into the Sea.*

This is done by what is called by some the Power of *Gravity*, by some the Power of *Attraction*, but by others, and I think more properly the Power of *Pressure*, from some internal and invisible Agent ; whereby all Sorts of material Substances in this *Planetary System* within the Sphere of *Saturn*, above *fifteen Hundred Million Miles Diameter*, (e) are propelled towards all others with a just Degree of Force in exact Proportion to their Quantities and Distances ; so that every Particle, unless hindred by other Kinds of Powers, is always moved exactly as if it knew every other Particle within this mighty Sphere, and as if it always knew exactly both where and how far off they are, and where and how they move ; and as they all are ever changing their Situations, so every Particle is pressed accordingly (f).

'Tis by this powerful *Impetus*, that all the Waters in the Earth above the Level of the Sea descend into it. But this Power can be no other than even the actual Power of *GOD Himself* moving them along to that great Fountain he has prepared for them. For material Substances are plainly unintelligent, involuntary, unconscious, un-self-active, un-self-moving Things, and are only subject to be moved by some other Kind of Agent ; and it appears most clearly to every careful Enquirer, that this Power which

(e) Mr. Whiston computes the *Diameter* above *fifteen Hundred and fifty Millions* ; and Dr. Gregory above *eighteen hundred and ninety Millions* : But Mr. Whiston intends the *mean Diameter*, and Dr. Gregory the *longest*.

(f) I should also mention what I call the *Cometary Sphere*, of at least *a Hundred thirty-two Hundred Million Miles Diameter* round about our *Sun*, and within the Compass of his *Attraction* ; Sir Isaac Newton, and Dr. Halley, having from History and Observation found therein about *twenty several Blazing Stars* of different Magnitudes and Degrees of Motion, and in different Orbits and Directions, by Virtue of the *Sun's Attraction*, coming down towards and wheeling round him, and then by a projecting Force going up again, and so revolving at their several Periods : But the Learned are waiting for more clear Discoveries.

which moves them, is both every where, always present throughout this vast planetary System, always acting on every Particle therein, perfectly intelligent, wise and regular in all its Actions, without the least Mistake or Interruption; and such a universal, powerful, all-knowing, wise and constant Agent, can be none but G O D. Thus, as in *Psal. civ. 10. He sendeth the Springs into the Valleys, which run among the Hills: ver. 6,—8. The Waters go down by the Valleys unto the Place which Thou hast founded for them.*

2. As to the *Ascent of many Waters into Plants*—

This is a Motion looking contrary to the former Power of *Gravitation*: and seems to be owing partly to the wondrous *Forms* of the several Fibres, Tubes, and other Parts of Vegetables; partly to the *Attraction* between the Juices and the Sides, and upper Parts of their containing Vessels; partly to the *elaſtical Air* within them ever contracting and dilating; and partly to the piercing and rarefying *Heat* of the Sun, which putting their Juices into a State of Repulsion, and altering the elastrical Consistence of the Air among them, or in their neighbouring Vessels, forces the watery Particles upwards in their Vesicles and Tubes to every Part, and through their Extremities into the Atmosphere.

But so curiously and wisely formed is every *Vegetable* for this and other Designs, that none who nicely examines them, can think, that any other than a wise and universal Agent, ever a working all over the Earth, can be their Former, which is none but G O D.

And as to the *Air's Elasiticy*; it is that Sort of Power whereby it is capable of being compressed and dilated, and when forcibly compressed, as the Pressure ceases, the Air will ever immediately return to its natural Expansion, till it comes at least to a Balance with the Power of *Gravitation*: And this expansive Power is so wonderful as to be dilateable to above fifty Thousand times greater Extent of Space at some times than at others (g). But though the Author of Nature, for various Uses permits us to compress it to a great Degree, and in some Degree compresses it himself

(g) Mr. Boyle found fifty Thousand times: Dr. Harris computes <sup>one</sup> Hundred and eighty Thousand times: But, Mr. B. Martin says, that by the bare Power of its Spring, it will dilate into thirteen Thousand times greater Space than it possesses on the Surface of the Globe, and yet may be compressed by Force into sixty times less Space than this: So that the Air may dilate itself to seven Hundred and eighty Thousand Times greater Extent than it may be compressed to.

himself by his Power of Gravity ; yet in this he ever bounds our Power, as no Power of Man can so compress it as to make its Particles touch, or unite into a compact Body. And as this irresistible Power on the one Hand, and this expansive Power on the other, is universally existing, and continually, and most regularly and wisely acting ; it is as evidently the acting Power of GOD, tho' acting in a different Manner, as is that of *Gravitation*. By such Means as these, the inspired Poet sings, in *Psal. civ. 16.* *The Trees of the Lord are full of Sap, the Cedars of Lebanon which he hath planted : And Ver. 14. He causeth the Grass and Herb to grow.*

3. As to the active, swift, piercing, rarifying Beams and Atoms of the Sun—

Of these there are many wondrous Properties ; and every one displays the universal Presence, Wisdom, Power, and Agency of GOD. But I would now only consider their surprizing Force and *Swiftness*. And as from the Creation, they have been constantly and directly flying from that great central Source of Light and Heat, to its whole System of Planets and Satellites, above a *Million* times faster than a Ball out of a Cannon in its greatest Celerity (*b*) ; who can imagine they could do so without a perpetual Source and Exertion of Almighty Energy ? And who can imagine these Millions of Millions of Millions of Rays, continually, and most regularly, and wisely emitted and carried along directly, without a divine Presence, Knowledge, Wisdom and Power, in perpetual Concert and Operation ?

For such a Being must be perpetually present and active, not only with these innumerable Millions of *Rays*, but even with every one of the innumerable Millions of *Atoms* in every *Ray* ; giving this amazing Force to every *Atom* as it leaves the Sun, forcing it up from this vast Body which has above *two Hundred Thousand* times more attractive Matter than our *Earth*, in opposition to this other Power of *Gravitation*, perpetually moving and guiding them in so quick and exact a manner, that not a Ray or Atom should slide astray ; and in so vast a Multitude and Progress, as continually to fill the *Sphere* of *Saturn* all round about the *Sun*, above *fifteen or eighteen Hundred Million Miles Diameter*, as we observed before :

Yea,

(*b*) Dr. *Harris* computes above a *Million*, and *E. Martin* since, above *fifteen Hundred Thousand* times faster.

Yea, were the *whole concave Surface* of this *vast Sphere* of *Saturn* as solid as the Surface of that Planet; by the constant flying of the Sun-Beams to it, and reflecting from it to us, the *whole concave Surface* of that mighty Sphere all around us would continually shine as bright as he. But how many Millions of Miles the Sun-Beams are continually flying further, even as far as some of the *fixed Stars*, which appear also to be other Suns at immeasurable Distances, is yet undiscovered, and beyond Description (i). But they all demonstrate the constant Agency of GOD himself in these innumerable, mighty, and unceasing Actions. Agreeable to this we read in *Psal. lxxiv. 16.* *Thou hast prepared the Light and the Sun:* Matth. v. 45. *He maketh his Sun to rise:* Isaiah xlvi. 7. *I form the Light:* And Job xxv. 3. *Upon whom doth not his Light arise?*

4, and lastly. As to the *Course* of the *Winds* carrying the watery Vapours from us—

*Winds* are only Air in Motion, and directed in a sensible Current from one Part of the Atmosphere towards another. And their instrumental Causes seem to be in general, partly the *solar Beams and Atoms* either direct or reflex, or dispersed, or all, making unequal *Rarefactions*, and partly *Particles of Cold*, making unequal *Condensations* in the Atmosphere; whereby either a greater expansive Force, or a greater Power of Gravitation in one Part than another, bears on the neighbouring Part where there is the least Resistance, and drives the Air before it, till the bearing and resisting Forces come to a Balance, and then ensues a *Calm*.

But all those Actions both of Radiation, Gravitation, and Expansion, we have shewn already to be the Exertion of the Power of GOD in those Ways and Instruments. And the same may be said of *Particles of Cold*, and their powerful Condensations. For though *Heat* and *Cold* are only contrary Sensations in us; yet as some Sort of *Atoms*, which may be called *sulphureous*, seem to be peculiarly fitted to *rarefy*, and give us the Sensation of *Heat*; so some other Sort of *Particles*, which may be called *nitrous*, seem to be fitted to *condense*, and give us the Sensation of *Cold*.

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But

(i) Mr. Whiston and other Astronomers compute the mean Distance of the Sun from us to be *eighty-one Million Miles*; and Dr. Gregory the farthest Distance, above *ninety-four Million*: And from Mr. Bradley's wonderful Discovery of the Parallax of the bright Star in the Head of *Draconis*, Dr. Desaguliers computes, that this *fixed Star* shines so brightly to us above *four Hundred Thousand* times farther than from the Sun to us,

But they being *alike material*, must needs derive their Force from GOD ; and in all their Actions it must be his continued Power exerted in them. So that all the Rise, Motions, Directions, Forces and Effects of the Winds are justly to be ascribed to him.

But though he may *commonly* operate in those various Substances according to the *particular Methods* he has seen fit to appoint for his *usual Action* in them ; yet for certain Reasons I cannot but apprehend, that the Case of *Winds* is one of those Cases wherein he does not always confine himself to those usual Methods, but has *wisely reserved* his *Liberty* of varying from them, and often improves it when he sees proper (k) : So that unknown to us, he raises, moves, directs, increases and abates the Winds, both where and when, and in what Degree he pleases, to accomplish his wise Designs.

Agreeable to this, Inspiration tells us, that ‘ *He who createth the Wind—the Lord God of Hosts is his Name*, Amos iv. 13. That *He commandeth and raiseth the stormy Wind*, Psal. cvii. 25. That *He bringeth the Wind out of his Treasuries*, Psal. cxxxv. 7. That *He causeth his Wind to blow*, Psal. cxlvii. 18. That *He maketh the Clouds his Chariot, and walketh upon the Wings of the Wind*, Psal. civ. 3. And that *Fire and Hail, Snow and Vapour, stormy Wind are fulfilling his Word*, Psal. cxlviii. 8.

Thus have we seen something of the *natural Government* and *Agency* of GOD, in bringing *Droughts* on a Land. And by such Means as these he puts forth his Power, and we may say as *Job*, in Chap. xii. 15. *Behold he with-holdeth the Waters, and they dry up*: As *Asaph*, Psal. lxxiv. 15. *Thou driest up mighty Rivers*: Or, as the Prophet *Nahum* i. 4, 5. *He drieth up all the Rivers; Bashan languisheth, and Carmel, and the Flower of Lebanon languisheth; the Earth is burnt at his Presence, yea the World and all that dwell therein*.

We go on to consider,

## II. His *natural Government, and Operation* also in giving *plenteous Rains*.

And here we may observe, that as the *Instruments* and *Operations* in giving *Rains* are chiefly the same he uses in pro-

(k) See something further of *these reserved Cases* at the End of this first General Head.

producing *Droughts*, tho' some he employs in a different Way; we may be therefore briefer in treating on them. And that these may be more distinctly viewed, we may likewise (1.) Observe the *principal Instruments* he uses; and (2.) his *powerful Actings* in these various Instruments.

1.] The *principal Instruments* he uses in this Affair: And these may be reduced to the following Articles; (1.) The *Seas*; (2.) The *solar Beams* and *Atoms*; (3.) The mutually attractive Powers between the *Sun* and *Moon* with our *Atmosphere* and *Waters*; (4.) The Course of the *Winds* in bringing the *watery* and *nitrous Vapours* over us; (5.) The condensing and uniting them in Clouds and Drops by the Powers of *Cold* and *Attraction*, and their descending by the latter of these two Powers.

### I. The *Seas*.

These are the great Reservoirs and perpetual Fountains from whence the Rain is drawn: The watery Substance in their Surface, being first divided from the Salts adhering to it, then raised into the Atmosphere, expanded, carried about by Winds, formed into Clouds, joined in Drops, distilled in Showers; some infused and rising into plants and perspiring in the Air, the rest running into Springs and Rivers, then by constant Circulations returning to the *Seas* again; and from thence employed on the same kinds of Circuits and Designs, in perpetual Revolutions. So *Solomon* observed above twenty-seven Hundred Years ago, Eccles. i. 4. *All the Rivers run into the Sea; yet the Sea is not full; unto the place from whence the Rivers come, thither they return again.*

But as the Springs and Rivers run into the *Seas*, and without a fresh Supply from thence would quickly fail, the Earth grow dry, and every Herb and Tree would wither; the arduous Question is—How shall the *Water* which is 800 Times heavier than *Air* in Winter, 850 in the Spring and Fall, and 900 in Summer (1), rise up against all the Laws and Power of *Gravity*, into this vastly lighter Medium, and form in Clouds, and there for a Time suspend and float aloft on this thinner Element, till it unites in Drops and falls in Showers? And especially how can these Waters rise, when every *square Foot* Column of the *Atmosphere* is found to press with a Weight of

(1) So Dr. *Desaguliers* in the *Transactions of the Royal Society*.

of above two Thousand Pounds on every Foot square of Water in the Surface of the Seas and Earth (*m*)? One would be apt to think that here they would be bound down for ever. But,

2. The primary Means of their rising seem to be, the exceeding active, swift, piercing, separating, rarefying Rays and Atoms from the Sun.

How they operate we have considered before: And shall here only observe, that as the *Sun* is computed about eighty-one Millions of Miles from the Earth, they fly this Distance in about eight Minutes; and in a hot Summer's Day, they divide and raise a tenth Part of an Inch from the Surface of Water; which from every four Foot square will make a Gallon, and from every square Mile above six Thousand Tons (*n*). And as these divided Globules rise, they are by the repulsive and reflecting Atoms of Heat, so rarefied or driven so far asunder from each other, as to extend to two Thousand times greater Space than they did as they lay in the compact Form of Water; till the rarefying Force diminishes and comes to a Balance with the other Power of Gravitation.

3. The mutually attractive Powers between the *Sun* and *Moon* above, and our *Atmosphere* and *Water* below.

For, to speak in the usual Style, as those great Bodies every Day pass over the *Seas*, the Waters nearly under them rise up towards them: And tho' the *Moon* be abundantly less than the *Sun*, yet she is so much nearer to us, being but about two Hundred and forty Thousand Miles, that our *Seas* rise five times higher towards her, than towards the other (*o*); and this higher Rise is called the *Tides*. And tho' the Attraction of the *Sun* and *Moon* conjunctly are insufficient to divide a single Globule of Water from the *Sea*; yet as they either jointly or separately go over

(*m*) Mr. Boyle found the *Atmosphere* to press on a *square Foot* with a Weight of twenty-one Hundred and sixty-eight Pounds Averdupoise, or twenty-six Hundred and ten Pounds Troy.

(*n*) So Dr. Halley in the *Transactions of the Royal Society*.

(*o*) Sir Isaac Newton in his *Principia* says, when the *Sea* rises towards the *Sun*, one Foot eleven Inches and an Eighth of an Inch, it rises towards the *Moon* eight Feet and eight Inches: which is a little above four and an half times more towards the *Moon* than towards the *Sun*: But Mr. B. Martin says, Mr. Domkey has since found it to be five times more to the *Moon* than *Sun*. And yet both Computations may be right, according to the various *Perigees*, *Apogees* and *Latitudes* of those attractive Bodies: Yea, these two Gentlemen may mistake Sir Isaac; for he immediately adds, that when the *Moon* is in her *Perigree*, the *Tide* rises two Feet higher, and more; which is above five Times and an half higher than towards the *Sun*.

over it, the *Force of Attraction* in the *Waters* towards the *Earth* must in proportion be abated, and therefore more easily and plenteously raised by the solar Atoms; and the *watery Globules* being once divided, rarefied and raised into the *Air*, the less is their *Attraction* towards the *Earth*, and the greater in proportion towards those *heavenly Bodies*. And as the the *Sun* and *Moon* are every Day passing round our *Globe*; even the whole *Atmosphere* nearly under them, unless prevented by other Powers, successively rises towards them, increases its Extension, and helps the Vapours upward. Though after all, the superior Power of the *Earth's Attraction*, being so near these Vapours, as long as it continues, will hinder every Atom of *Air* and *Water*, though not of *Light*, from flying away.

Thus we in some measure see how the *Waters* of the *Sea* are raised into the *Atmosphere* in great Abundance, and thereby Preparations made for plenteous Showers. But how shall they come over us and rain down upon us? To this I answer,

4. The *Course* of the *Winds* are a principal Instrument in bringing both the raised *Vapours* and condensing *Cold* or *Nitre* over us.

For tho' the rarefying Powers we mentioned before have a Tendency to spread the Vapours raised from the Sea into the Atmosphere over the Shoars and Countries round about; yet as some particular Winds may either hinder their coming over us in plenty, or carry them away before they contract in Clouds and Drops, and thereby continue and increase a Drought among us; so other Winds may both bring and make them meet and croud above us in great Abundance, and both drive the Atoms of Heat away, which kept up their Rarefaction and hindered their Condensation, and may also bring a nitrous, cold, or less warm Air; which helps to condense the rarefied Vapours into Clouds and Drops.

5. And lastly,—The uniting them in *Clouds* and *Drops* by the Powers of *Cold* and *Attraction*, and their *Descent* in *Rain* by the latter of these two Powers.

Whether the Particles causing *Cold* be a peculiar Kind of Substance, or are only without that Motion which causes Heat; it is enough that what we call the Particles of *Cold* help to contract the watery Vapours, or bring them so near together as sensibly to intercept so great a Number of Rays of *Light*, that we cannot see the *Sky*, and then

then they appear in the Form of *Clouds* (*p*). And the like no doubt is also the Effect of the *Attractive Power* of these watery Vapours, when it is not hindered by the contrary *Force of Repulsion* or *Expansion* from the more powerful Atoms of Light and Heat.

Yea 'tis highly propable, that by the *interchangeable Predominance* of all those Powers, occasioned by the Revolutions of Day and Night, and the different Seasons of the Year, and other instrumental Causes—the *Atmosphere* round the Globe is continually, in every Part, either expanding above or contracting within its *Balance* of *Gravitation*; and that this is a main, continual Source of our Varieties of Winds and Weather. While by the *Power of Heat* it is expanding over us, or kept above the Balance, we have *droughty Weather*: And when by the contrary *Powers* of *Cold* and *Gravitation* it contracts and comes below the Balance, the watery Vapours draw nearer to each other, till they form in *Clouds*; and as their attractive Power predominates, they join in *Drops* and descend in *Showers*.

These seem to be the *various Instruments* of *plenteous Rains*. But we must now consider,

## 2.] The *Agency of GOD* in these various Instruments.

And in particular,

### 1. As to the *Seas*, the material Source of all.

These great and perpetual Fountains the wise C R E A T O R has provided for the necessary and continual Supply of the Earth with sufficient Rain. They seem to have been prepared at the Creation of this Globe (*q*): and he has so

(*p*) The *Particles of Cold* seem to be unequally dispersed thro' the *Atmosphere*: And as there seems to be a peculiar *Repulsion* between them and the *solar* or *sulphureous* Atoms on the one Hand, so a peculiar *Attraction* between them and the *watery* Globules on the other. And as *Heat* may be more or less, either according to the Number or Degree of Activity of the *sulphureous* Atoms, so may *Cold* be more or less, either according to the Number or Degree of Activity of the *nitrous* Particles. When the *solar* or *sulphureous* Atoms therefore become in any Part of the Atmosphere either fewer in Number, or weaker in Action; the less are the *nitrous* Particles interrupted in their Action, and the more freely and fully do they exert their Power. In their *smaller* Numbers or Degrees of Action, they seem only to *condense* the watery Globules, or draw them nearer to each other, and so form them into *Clouds*: but in *greater* Numbers or Degrees of Action, *freeze* them: and in freezing a&t so powerfully as not only to fix the purest and most fluent Globules of Water into *Snow*, *Hail* and *Ice*, but even to break the *Barrel* of an *iron Gun* enclosing them; and in a strong *brass Cylinder* of two or three Inches Diameter, to force up a Weight of *two hundred and fifty-four Pounds*, against all the Pressure of the incumbent Atmosphere: as Mr. *Boyle* observed.

(*q*) As both *Up-land*, *Mountains*, *Vallies*, *Rivers* and *Seas*, seem to be needful

so wisely placed them, as to lie convenient for every Region. The Northern Seas for the northerly Parts of *Asia*, *Europe* and *America*: the *Mediterranean* for the southerly Parts of *Europe*, the northerly of *Africa*, and the westerly of *Asia*: the *East-Indian* Seas for the southerly Parts of *Asia* and the easterly of *Africa*: the *Atlantick Ocean* for the westerly Parts of *Europe* and *Africa*, and the easterly of *America*: and the *Pacific Ocean* for the westerly Parts of *America* and the easterly of *Asia*, (r) &c. And who could create and place them but God alone? Psal. xciv. 5. *The Sea is his, and he made it, and his Hands formed the dry Land.* Psal. lxxiv. 17. *Thou hast set all the Borders of the Earth.* Psal. xxxiii. 7. *He layeth up the Depth in Store-houses.*

But yet his continual Influence is needful to preserve not only the *Lakes* and *Rivers*, but even all these mighty *Oceans*, from being totally dried up and lost. For by their watery Substance incessantly rising into the Atmosphere at the rate of about *three Hundred thousand Million Tons* in a Day (s); without his more mighty and perpetual Influence in that Operation called *Attraction*, the Earth in its exceeding swift Rotation in its annual Orbit, of near *a thousand Miles in a Minute*, would leave this watery Substance streaming away behind it, as fast as it arises, until the Seas themselves were totally exhausted without Recovery, and so this whole Globe itself deprived of every Particle of Moisture.

And perhaps this might be one Way of the Earth being delivered from the redundant Waters of the *Deluge*. And a *Comet* passing thro' or near the streaming Vapour, might then attract and carry it quite away: or it might descend to the *lower Planets* which might want them, or to the *Sun* himself if the Rays would let it, or be by them dispersed to the *higher Planets* or *Satellites* of the *solar System*.

But by this his particular Operation which we commonly call *Attraction*, he by an amazing Force continually makes

needful from the *Creation*, both for Health and the full Supply of Water in every Region; so the inspired *Psalmt* signifies the same in *Psal. civ. 3—9*; where he plainly describes the State of our Terraqueous Globe, both *before*, *in*, and *at the Ending of the Flood*: which I leave the Reader to consider.

(r) I might also observe the needful Situations of the *Baltick*, *Euxine*, *Caspian*, and *Red Seas*, the *Venetian* and *Perſian Gulps*, and other great *Bays* and *Lakes* in diverse Parts of the Globe, for this Design: But the bare Sight of them in a Map will shew the Wisdom of their Situation.

(s) This Computation I make upon the Supposition that the whole Surface of the unfrozen Seas, *Bays*, *Lakes* and *Rivers* round the *Globe* make but a *Fourth Part* of its *Superficies*.

makes the remaining watery Vapours to keep with the Earth in its swift Rotation, from being left behind it. Thus therefore should we own to GOD as that righteous Man, Neh. ix. 6. *Thou hast made the Seas and all that is therein, and thou preservest them all.* And how wondrous is the Exercise of his Mercy, Patience, Benignity and Power, for this ungrateful and wicked World, continually !

2. As to the rarefying *Beams* and *Atoms* of the *Sun*.—

We have already considered their Action as the Operation of GOD. To which I may add—that by the Computation above we may further see, that were our whole *Globe* covered with *unfrozen Water*; such is the still mightier Power of GOD put forth in these inconceivably diminutive Atoms of Light and Heat, as not only to make them fly up hither with such an amazing Force against the Sun's Attraction, as we observed before, but even to raise from hence *four Times as many Million Tons* of Water in a *Day*, as we just now mentioned, i. e. *Twelve Hundred Thousand Millions*, and this against the united Powers both of Cohæsion and Attraction. Yea if the *whole Sphere* of the *Earth's Orbit* were a concave Surface of *Water*, the *solar Atoms* would have the same Effect to raise them : and how many Million of Million times more would be then raised by them, is beyond our Capacity to comprehend. How amazing is the Power of GOD put forth in in these extreamly diminutive Atoms (*t*).

And all this Raising and Expansion of Waters is only, either by the *reflexive Power* of the *Sun Beams* which is abundantly weaker than in their direct Descent ; or by the unaccountable *Activity* of their *dispersed Parts*, when the Rays being intercepted in their rectilinear Motions have immediately lost their Light, are dissolved into their innumerable Millions of Atoms, and these dark Atoms left to innumerably various Motions from what they had before, and have need of GOD both to guide them and continue their Activity for these wondrous Purposes.

Yea this Operation of his is both more evident and wonderful, in that he continually steers both these *reflecting Rays and dispersed Atoms of Light and Heat* with the *watery*

(*t*) The Atoms of Light are so inconceivably small, as Dr. Nierventyt shews, that the 14th Part of a Grain of *Tallow* consumed in the 60th Part of a Minute in a *Candle* of six to the Pound, produces a greater Number of Particles of Light, than a Thousand Times a Thousand Million of Earths equal to ours, would be able to contain *Grains of Sand*. And what a vastly greater Number still, do the abundantly denser Beams of the *SUN* produce ?

watery *Globules*, and carries them up between the *descending Sun-Beams*; which else by their vastly greater Force would beat them down to the Seas, or rather never permit them to rise against their mightier Current into the Atmosphere: And yet these *expanding Globules* of Water continually cross those *descending Rays* without Interruption. It must all be done by the wise Direction and continual Agency of the Power of GOD. Thus he *divideth the Sea with his Power*, as Job declares in Chapter xxvi. 12. So the *Israelites* in *Psal. cxxxv. 6, 7. Whatsoever the LORD pleased, that did he in Heaven and in Earth, in the Seas and all deep Places; he causeth the Vapours to ascend from the Ends of the Earth, &c.*

Or if these Rays and Atoms touch not the watery *Globules*, but get under and form *Atmospheres* around them, or raise and force them up before them by *some other elementary Power* exerted at a Distance from them; it will be yet more wonderful, and not less evidential of the Action of GOD, but lead us nearer to view him. For whether this be by an *universal Fluid*, or *their elasical Atmospheres*; this Fluid and these Atmospheres being all *material*, they can only act, as they are acted on by that universal, all-knowing, all-wise, all-powerful Being.

And after all, since Sir Isaac has computed, the *Atoms of Light* are so inconceivably small and solid, that their *Attraction* is above a *Thousand Million Million* times greater than the Force of *Gravity* on the *Surface of the Earth*, according to the *Quantity of Matter* in each;— what but the Power of GOD can first force them up from the *Sun* against the *Sun's mighty Attraction*? And as soon as ever they have done their Office here; then in opposition to the great *Attraction* between them and the *Earth*, force innumerable Millions of them back again; Multitudes up to the *Moon*, representing to her the *Earth* as a glorious Luminary *fifteen times* greater than she appears to us, as Dr. *Gregory* computes; Multitudes flying to the *Sun* again; and Multitudes of others to unknown Distances *successively* in all the *aetherial Regions* round about (*u*).

D 2

3. As

(*u*) I said *successively*—Because the *Sun-shine Half* of the *Earth* being always towards the *Sun*, it in her annual Orbit turns *successively* to every Part of the starry Region in the Course of a Year: Though it seems highly probable that this Day-light Half of the *Globe* looking always towards the *Sun*, the greater Part by far of his *reflected Rays* are in their Current towards him refracted to him. The like may be said of all the *Planets* and *Satellites* wheeling round him and enlightened by him; their Day-light

3. As to the mutual *Attraction* between the *Sun* and *Moon* above and the *Waters* with our *Atmosphere* here below—

We have already shewn, that this *Attraction* or *mutual Impulse* towards each other, acting always every where throughout the *solar System*, not only in every Atom, even in the very Centers of every Body, but also with a perfect View to all the other Atoms throughout the System in all their various Distances and Situations—must needs continually proceed from an universal, perfectly knowing, wise and powerful Agent, always every where working in them: which can be none but *GOD*. The like Agency of *GOD* we have also shewn both in the *Rise* and *Course* of the *Winds*, whereby he brings the watery and nitrous *Vapours* over us—in condensing them in *Clouds*, and uniting them in *Drops* by his Powers of *Cold* and *Attraction*—and in making them descend in *Rain* by the latter of these two Powers.

But here we must also observe, that when he has raised so many Millions of *Tons* of *Water* into the *Air* and hangs them over us like heavy Mountains; then he by the same merciful Power restrains them, holds them up, and permits them not to run into mighty *Lakes* or *Cataracts* at once, and overwhelm and drown us; but joins the watery Globules only into *Drops* one after another, and so distils them, sometimes for several Days together, as the Trees, Herbs, and Corn can bear them. So *Job* observed with grateful Wonder, Chap. xxvi. 8. *He bindeth up the Waters in his thick Clouds, and the Cloud is not rent under them.*

This is Part of the *Agency of GOD* in giving Plenty of *Rains*. And thus the Prophet even repeatedly assures us, Amos v. 8. and ix. 6. *He calleth for the Waters of the Sea, and poureth them out on the Face of the Earth.* So the divine Poet in Psal. cxlvii. 8. *Who covereth the Heavens with Clouds, who prepareth Rain for the Earth.* And then, as *Elihu* describes it in Job xxxvi. 27, 28. *He maketh small the Drops of Water; they pour down Rain according to the Vapour*

Sides looking always towards him. And though he emits innumerable Millions of *Rays* continually to all the *fixed Stars* within their Reach; yet it seems most likely that he constantly receives as many from them as he sends forth to them: And so these innumerable *Stars* or *Suns*, by the mighty and unceasing Agency of *GOD*, may only exchange their *Rays* continually, and constantly supply each other. Or if any be spent in the *Comets* or *Planets*, he may send off the refined sulphureous Substance in them, with the *Rays* he reflects, and make equal and perpetual Reparations.

*Vapour thereof: which the Clouds do drop and distil upon Man abundantly.*

And thus have we briefly considered the *natural Agency* and *Government* of GOD both in bringing grievous *Droughts* and plenteous *Rains* on a Land.

And yet after all our Searchings, his Ways of acting in these Matters are not fully discovered to us. So Eliphaz seems to intimate, when he speaks of GOD in such Terms as these, Job v. 9, 10. *Which doth great Things and unsearchable, marvellous Things without Number; Who giveth Rain upon the Earth, &c.*

But as we observed under the Head of *Winds*—In *these and other Cases*, we should not dare to apprehend that the Sovereign GOD in governing this lower World intirely confines himself to act according to his common Course of Nature; but most wisely and justly *reserves the Liberty of acting otherwise* on all Occasions when he sees most fitting.

Such like *reserved Cases* seem to be Earthquakes, Hurricanes and Tempests; Storms of Wind, Rain, Thunder, Lightning, Snow and Hail, with the raging of the Seas; and indeed all Kinds of Weather, hot and dry, cold and wet; the Rising of noxious Vapours out of the Earth, the Corruption of the Air, the Multiplicaion of Insects and Animalcula, infectious and epidemical Diseases; Multitudes of Alterations in human Bodies; personal Distempers and Mortalities; Lotteries and Accidents; as also innumerable Changes of Ideas and Propensities both in brutal and human Creatures. In all which he rules this lower World and brings about his wise Designs; making all Kinds of Substances, indeed, his fitting Instruments, and using them; but, whenever he sees Occasion, giving additional Degrees of Power and different Directions, or abating their Degrees of Power in other ways than in his common Course of Nature, which is only his usual Way of Operation in them.

In this manner he may in the most proper Seasons send both Droughts and Rains, and Sickneses and Health, to particular Places; he may point his Lightnings to particular Persons; he may raise a Storm to disperse a Fleet, and give additional Powers to a Gust of Wind to overset a Vessel, or to the Waves to break her; he may direct Physicians to a sufficient Knowledge of the Cases of their Patients, and the suitable Means of their Cure, and give additional Forces and Directions to the Medicines in their inward

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inward Operations, or otherwise. And so in Multitudes  
of other Cases: Or there would be no more need to pray  
to GOD for a safe Voyage, or a prosperous War, or to  
preserve from Drought, or Plagues, or Enemies, or to save  
in any Sickneses or Dangers; than to pray in an extream  
hot Day, that he would make the Sun to go down at the  
usual Time; or in a dark and cold Night, to rise again;  
or that he would make the Tide to ebb or flow: which  
would exceedingly, if not intirely prevent that Reverence  
of him, which in the present State of human Nature is  
highly if not absolutely needful, to keep the Race of Men  
in any tolerable Order, and excite them to pay him their  
suitable Acknowledgments, both for his own just Glory  
and their Advantage.

In short, the Wisdom and Goodness of GOD seem to  
require a *twofold Kind* of *natural Operation* among his  
Creatures in our terrestrial World, answerable at least to the  
present Condition of Men therein: —the one Kind more  
*stated*, as the constant Revolution of Night and Day, and  
the Seasons of the Year, the Action of Gravitation, the  
Ebb and Flow of Tides, the shining of the Sun, &c. that  
so we may not be at all Uncertainties in ordering our Affairs,  
but may have these universal Necessaries to depend on.  
But as we need powerful Restraints from gratifying our  
evil Appetites, and Excitations to all Kinds of Duties, es-  
pecially to GOD our Maker, Owner, Sovereign and con-  
tinual Upholder and Benefactor; it seems both *wise* and  
*kind* that he should also in Multitudes of Cases keep us in  
Uncertainty, and *occasionally* operate in all Sorts of Sub-  
stances; that we may constantly see our Dependance on  
him, and Need of his gracious Interposals for us, may fear  
to offend him, and when he chastens us, may be moved  
to humble ourselves and implore his Mercy in the Change  
of his Dispensations.

And such a *wise Scheme* of divine Government as this,  
the *holy Scriptures* clearly give us, as I might easily shew  
in the above-mentioned Cases. In particular, such Appre-  
hensions of the Operations of GOD has the inspired *Elihu*  
taught us, as to *his ordering our Atmosphere*, in *Job xxxvi.*  
and *xxxvii.* ‘ Remember that thou magnify his Work  
‘ which Men behold! Every Man may see it, Man may  
‘ behold it afar off. Behold GOD is great, and we know  
‘ him not. For can any understand the Spreadings of  
‘ Clouds or the Noise of his Tabernacle? Behold he  
‘ spreadeth his Light upon it, and covereth the Bottom of  
‘ the

the Sea. For by them judgeth he the People, he giveth Meat in Abundance. With Clouds he covereth the Light, and commandeth it not to shine by the Cloud that cometh betwixt.—Hear attentively the Noise of his Voice, and the Sound that goeth out of his Mouth: He directeth it under the whole Heaven, and his Lightnings unto the Ends of the Earth:—He thundereth with the Voice of his Excellency—God thundereth marvelously with his Voice: Great Things doth he which we cannot comprehend. For he saith to the Snow, be thou on the Earth; likewise to the small Rain, and to the great Rain of his Strength: He sealeth up the Hand of every Man, that all Men may know his Work: Out of the South cometh the Whirlwind, and Cold out of the North: By the Breath of God, Frost is given, and the Breadth of the Waters is straitened. Also by watering he wearieh the thick Cloud: He scattereth his bright Cloud; and it is turned round about by his Counsel; that they may do whatsoever he commandeth them upon the Face of the World in the Earth: He causeth it to come, whether for Correction, or for his Land, or for Mercy.

But this brings us to consider,

## II. His *moral Government*, or his *moral Ends* in these various Providential Operations.

And here we may (1.) take a View of his *moral Government of Men in general*; and then (2.) in *causing Droughts and Rains in particular*.

[1.] As to his *moral Government of Men in general*—

The *Scriptures* are so clear and full in this, that whoever believes them wrote by Inspiration, cannot doubt it. I shall therefore offer something to confirm our Faith therein from other *Arguments*.

And that he always exercises such a *moral Government over his moral Creatures*, such as *Man*, must needs arise from his own moral Nature and theirs, and from his natural Relation to them.

For as to **HIMSELF**—His necessary and eternal *Self-Existence* must needs be owing to the most absolute Perfection of his Essence; an Essence so supremely and absolutely perfect, that it cannot but eternally exist. And this Essence must be so absolutely perfect, as to comprehend every absolute Excellence therein: there being an equal absolute Necessity of one as well as another, and so of all as well as any: of absolute *Spirituality, Ubiquity, Understanding, Power,*

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*Power, and Knowledge*, which are commonly called his *natural Excellencies*; as also of absolute *Wisdom, Justice, Goodness, Truth, and Holiness*, which are commoly called his *moral*, as well as *the other*.

And as his *natural Excellencies* plainly include his *moral*; so the Exercise of his *natural Excellencies* in any Action equally includes the Exercise of his *moral* in the very same Action also. As they are all essentially undivided and absolutely harmonious in him, they must for ever act in absolute Concert and Harmony. In particular; being absolutely *spiritual*, always *every where present*, and always absolutely *understanding, knowing, and powerful*; he must be always absolutely *wise*: and being always absolutely *wise*, he must always have the *wisest Ends* in every Exertion of his *Power*, both in *creating, upholding and ordering* every Creature, and in every Act of his *Power* contained therein.

And as he has created *Men* with all their Faculties and Powers, and continually upholds them, continually preserves them from innumerable Evils, and even such as would be most afflicting and fatal, and is continually obliging them with innumerable undeserved Kindnesses of the greatest Moment, according to his sovereign Pleasure; as they absolutely depend on him, and he has an absolute Propriety in them, is infinitely full of the highest and most venerable and amiable Excellencies, and has given them Power of knowing all this; they must needs in Justice owe him the highest *Gratitude, and Love, and Reverence, and Honour*, with the most absolute *Devotion, Service and Obedience*: And all this he must needs know; and both his own Perfections require of them, and also engage him to treat them in a Way agreeable to the very Nature of that most absolute *Knowledge, Wisdom, Goodness, Truth and Equity*, which are essential in him.

And here I might easily shew, that a *moral Government of God is most righteous*, and therefore he must in Justice exercise it: that it is the *best Government* both for himself and his moral Creatures; and therefore his absolute Goodness will effectually move him to it: That it is the *wisest and most fitting*, and therefore his absolute Wisdom will lead him to approve and chuse it: and that he perfectly sees all this, with his own absolute All-sufficiency for this most perfect Government; and all this in the most united Harmony will engage him to undertake and manage

manage it in the most perfect Manner. But the Time would fail me.

And I would only now remonstrate—How *extreamly absurd* would it be to assert, that *such a Man* is the *most excellent Father*, who only in general provides Things needful and convenient for the *natural Supply* of his *Children*; but takes no Care of their *moral Good*, neither to give them any Intimations that Wisdom, Kindness, Justice, Truth, Hatred, and avoiding of all moral Evil, or Love and doing of all moral Good, are acceptable to him; but wholly lets them alone to do as they list, to revile him, and spoil his Works, and lye, and cheat, and gratify every inordinate Appetite, and hate, injure, and destroy each other; and yet *never* corrects them, or shews any Displeasure at their horrid Crimes, *nor ever* helps those who repent, nor even those who honour him, when in Distress they cry to him for Mercy! And as it would be extremely absurd to assert that *such a Man* is the *most excellent Father*, and as *God* is infinitely more excellent than *Man* can be; it must be infinitely more absurd to imagine that *God* can in such a Manner govern the Children of Men, who are much more the Children of his own Production.

Only we must here observe; that considering the moral Nature of *God* and *Man* and our Condition in *this Life*, it is evidently inconsistent with absolute Justice, Benignity and Wisdom, to limit our Existence to the *present State*: And as the *present State* must needs be designed chiefly to be a State preparatory or *precedaneous* to a *future*; it is not *a thousandth* Part of his absolutely perfect Scheme of moral Government which is exercised here, and that we now can see (*w*): On which Account in Multitudes of Cases it must in the Nature of Things appear exceedingly mysterious to us, and we must therefore refer the Completion, with our satisfying Views thereof, to Eternity.

And now,

[2.] As to his *moral Agency* and *Ends* in causing *Droughts* and *Rains* in *particulars*— As

(*w*) Herein I speak much *within Bounds*; his *absolutely perfect Scheme* reaching to *endless Successions in Eternity*: Tho' for the Satisfaction at least of the Blessed, that they may not be ever kept in intire Suspence, it seems to be requisite, that in this eternal Scheme, there must be such *successive Periods*, so complete, as to give the Saints and Angels a clear View of the perfect Harmony of the divine Perfections in them: and then go into *new ones*, for their further Wonder and Delight, and so successively for ever.

As GOD has made us the *most superior* of Creatures in this lower World; he has also made this terraqueous Globe and Atmosphere, with all the Substances and inferior Creatures in them, in a gradual Subordination of Nature to our Use and Benefit, and so he commonly orders them in his Course of Providence: And as in this he makes them in the Course of Nature terminate, this was his Design, and this Design he carries on continually: And herein is not only the Exercise and Display of his *natural Excellencies of Spirituality, Ubiquity, Understanding, Knowledge and Power*; but also of his *moral*, especially *Wisdom* and *Benignity*.

And as not an Atom of Light or Heat, or Particle of Air, Cold or Nitre, or Globule of Water, in his Course of Nature moves but by his active *Power*; wherever he exerts this Power, especially in causing *Droughts* and *Rains*, he therefore always acts in *perfect Wisdom*, for the *wisest Ends*; tho' to us in their very Nature inscrutably various and extensive, in their numberless Connections, Branches and Trains of Consequences: And these *wise Ends* must needs be *moral* as well as *natural* with respect to *Men*; for whom they are chiefly made, who are chiefly affected with them, and in whose *Affliction or Advantage*, under GOD, they supremely terminate.

But tho' I said *Affliction or Advantage*—as these two Ends more clearly seem to be *different* in a *natural Sense*; yet in a *moral Sense*, in our present depraved and mixed State, which is a State of Probation, and so of needful Discipline for our greater Benefit, all Afflictions may be advantageous, even eternally advantageous, excepting those that hinder any in preparing for Eternity: And these must needs be meer Punishments to the particular Persons utterly ruined by them, tho' they may be Advantages to others.

As to the *natural End* of God in *Droughts*, it must in general therefore be as he in his Course of Nature makes them terminate, *viz.* in *afflicting* us. And as to *Rains*—when they are unseasonable or immoderate, his *natural End* must be to *afflict* us also: But when seasonable and moderate, it must be by reviving and increasing the Fruits of the Earth, and the Cattle, to promote our *Benefit*.

But then those *natural Ends*, with respect to *us*, must needs in *Wisdom* be subservient to his *moral*. And as to *these*, we may observe in general—That as his *natural End* in *Droughts* and unseasonable and excessive Rains, must be

be to afflict us, his moral End must be by this Affliction to correct us. That as his natural End in seasonable and reviving Showers is our Advantage, his moral End must be thereby to oblige us:—And as in his constituting Nature he designed and made the former kind of Dispensation afflictive, and the latter beneficial, and sees they are; so he knows the natural and moral Sentiments and Dispositions he has made them have a natural Tendency to raise up in us and lead us to: And these must be his wise and moral Views in sending them.

In particular therefore, they are such as these—

To cure us of those Degrees of Atheism, that are apt to grow upon us in a constant Course of agreeable and fruitful Seasons, and lead us to consider and see his constant Operations, Being, and Perfections, both in these and other of his Works of Nature—To raise up in us an answerable Admiration, Esteem, and Reverence of him.—To move us to pay him that Respect and Homage which are his Due, both on account of his essential Excellencies, natural and moral, and of his wondrous Works both of Creation and continual Providence.

In a scorching Drought, to convince us of our intire and constant Dependence on him in these particular Operations of Nature.—To make us feel and see him afflicting and chastizing us, and apprehend his awful Power, Justice, and Displeasure therein.—To stir us up to consider our Relations, Obligations, and various Duties and Behaviours to him.—To excite us to a serious, diligent and impartial Search both of our Hearts and Lives, that we may discover our Sins of Commission and Omission in all their Kinds, Numbers, Aggravations and evil Nature, Fruit and Tendency.—To move us to lament, confess and forsake them, to humble ourselves before him, resolve on Amendment, and implore his Mercy.

And as for us who live in the Light of the Gospel—to bring us further on to those peculiar Graces and Duties, which this highest Revelation of GOD on Earth points out and requires us to seek and labour after: Such as the sanctifying Change of our Hearts as the Source of all Sincerity and real moral Excellency, and their being broken and melted for all our Dishonours of GOD and inward Contrariety to him; our justifying him in all his Chastisements, and our loathing and condemning ourselves before him; our hating and renouncing every Sin both in Heart and Life; our Desire of mortifying every Inclination

clination thereto as offensive to him, of being reconciled to him as the highest and best of Beings, of being conformed to him in Holiness, and of glorifying him by universal Obedience ; our rejoicing in CHRIST the *Mediator*, our earnest Application to him to reconcile us to GOD, and procure us every Blessing ; our hearty embracing him in all his Offices, and our trusting in him to discharge them for us ; yea thro' him our returning to GOD in the highest Affection, and giving ourselves intirely to him in an everlasting Covenant ; imploring not only Pardon and temporal Help in the present Difficulty, but also his perpetual Friendship, with his effectual SPIRIT to keep from every Sin, mortify every corrupt Affection, grow in every Grace, abound in every Duty, and freely and faithfully serve him for ever ; and then humbly and patiently waiting for all these Mercies.

And lastly, upon answering our *Prayers*, kindly changing the Course of his Dispensations towards us, and giving us *seasonable and suitable Showers* ;—Then to rise in lively Thankfulness, and Love, and Praises ; and proceed in all other due Acknowledgements of our Obligations to him.

These are plainly the *moral Ends* of these his providential Operations, as the very *Nature of Things*, as well as the inspired *Scriptures*, fully shew, had I Time to mention them. But I must now conclude with some

### I M P R O V E M E N T.

I. Let us then learn to see the *Operations of GOD* in *Nature*, with his *Being*, and various *natural Perfections* ; in particular his *Presence*, *Understanding*, *Knowledge*, *Wisdom*, and active Power appearing in them.

It is even contrary to the real Truth and Connection of Things, as well as that Respect we owe the sole *CREATOR* and Preserver, Owner, Lord and Ruler of the Universe, to look on the Operations of natural Causes as Operations without his continual Influence, Support and Guidance. If we therefore had a due and realizing View of Things, we should view them as Instruments in his upholding, acting and directing Hands, which he continually uses to accomplish his innumerable and wise Designs among his Creatures.

All the Operations of Nature round about us are his continual Actions : And in every lucid Ray and Spark

we should see a Glimpse of his universal Power and Presence, as well as in every glowing Fire, and in every Streak of Lightning. In the diamond Drops of Dew on the morning Herbs, we should see 'tis he that glitters in them, as well as in the Stars of Heaven. When we look and see the Moon and Sun, we should see their Maker shining in them, and how he covers himself with Light as with a Garment. So we should see him acting in the falling of every Drop and Atom, in the boiling of every Spring, in the running of every Course of Water, in the moving of every Wave, in the growing of every Spire of Grafs: We should perceive him in every Breeze of Air, as well as in every Pulse of Life: And we should hear him in every Rill and Wind, as well as in the Roaring of the Sea, and the Voice of Thunder.

But we should especially see his natural Operations in *Droughts and Rains*, and in all the conspiring Actions of their instrumental Causes, as we have before described; and view them with religious Wonder, Delight and Veneration.

II. Let us endeavour also to see his *moral Government* and *Excellence*, in particular his Wisdom, Goodness, Justice, Truth, and Holiness, with his *moral Ends* in these Dispensations.

In afflictive *Droughts*, we should see his *Holiness*, or Hatred of Sin, in those natural Signs of his Displeasure—his *Justice* in chastizing us—and, as we live in the Light of Inspiration, his *Truth* in answering those Intimations he has given in Scripture of executing this particular Judgment, for acting and persisting in Contrariety to him; it being by Inspiration only that the *Truth* of God can be displayed. Yea, in correcting with this kind of Discipline, he shews, and we should see, his *Goodness*; as 'tis useful to convince us of our Dependance on him, that none but he can help us, and so reduce and bring us to implore his Mercy; but much more still in answering our worthless Prayers, and giving needful *Showers* in our Extremity—And in all, his *Wisdom* in displaying and glorifying both his Excellencies and his Government both natural and moral, promoting our Conviction and Veneration of them, with our present and everlasting Interest, and accomplishing a Multitude of other wise Designs among his Creatures.

And as he has a great Variety of *Ends* both natural and moral in the very same Actions; so in his *with-holding Rains*,

Rains, we should see him making the Vegetables wither and fail in Fruitfulness, the Beasts decline in Flesh and Strength, and so less fit for Food or Labour; and all to terminate both in *afflicting* and *correcting* us, and thereby *awakening* us to suitable Convictions of his Being, Perfections, Providence, our Relation, Obligations and Duties to him, Sins against him, his Displeasure with us, our Interest to return and seek to be reconciled to him, and implore his Mercy; and *exciting* us to a becoming Reverence and Adoration of him, and to all these Duties. And in his *giving seasonable Showers*, we should see him reviving the Vegetables and Animals, promoting their Growth and Fruitfulness, and all to terminate both in *relieving* and *obliging* us, and thereby *exciting* our religious Gratitude, Esteem, Love and Praise, and every just and grateful Duty to him.

These *moral Ends* of his we should therefore also have in View continually in these Dealings with us, and labour after an intire, just and wise Compliance with them: Or we behave unnaturally; i. e. directly contrary to our moral Nature, Obligations, Interest and Reason; as well as the apparent Tokens of the wise, good, just and holy Will of our Sovereign RULER, Chastiser, and Benefactor:

III. When we view these Things, we should with Pleasure also see, how exactly the *Scriptures* speak, and how clearly the Works of GOD in Nature confirm their Verity.

For besides the *Passages* before recited, we may further observe,—That when the watery Vapours spread not in the Part of the Atmosphere over us, or form not into Clouds, or the Clouds only appear without shedding a Shower, and then break away, and let the parching Sun pour out his insufferable Heat on the thirsty Earth, and no Winds from other Quarters round us bring any Supply; then we should look up to GOD, and hear him speaking with some Displeasure, as in *Amos iv. 7.* *I have withheld the Rain from you;* and as in *Isa. l. 2.* *I make the Rivers a Wilderness:* And then own to him as *Solomon, 1 Kings viii. 35.* *When Heaven is shut up, and there is no Rain, because they have sinned against thee.*

When the Vapours rise, and gather in thick Clouds, and the Lightning flashes with irresistible Power, let us then lift up our believing Eyes, and see GOD in them: Let us hear him speak with Majesty and Terror, as in *Isa.*

*Isa. l. 3. I cloath the Heaven with Blackness:* And then believe and own as the Prophet, *Jer. x. 13. When he uttereth his Voice, there is a Muliitude of Waters in the Heavens,* and he causeth the Vapours to ascend from the Ends of the Earth; he maketh Lightnings with Rain; he bringeth forth the Wind out of his Treasures. So Chap. li. 16.

When the desired Rain comes down,—Then let us further see and speak of God with *Eliphas*, as in *Job v. 10, 11. Who giveth Rain on the Earth, and sendeth Waters on the Fields, to set up on high those that be low, that those who mourn may be exalted to Safety.*

When the Showers descend on some particular Places, and pass by or stop before they arrive at others;—Then let us with humble Submission hear the supreme Orderer of them say, as in *Amos iv. 7, 8. I caused it to rain on one City, and caused it not to rain on another City: one Piece was rained upon; and the Piece whereon it rained not, withered:—Yet have ye not returned unto me, saith the LORD.*

And when the Rains are plenteous and general;—let us then gratefully see and sing as King *David* with the Congregation of *Israel*, in *Psal. lxviii. 9. Thou, O GOD, did send a plentiful Rain, whereby thou didst confirm thy weary Heritage.*

While we see the Corn and Grass dying, and the Drought continuing, and growing more intense; let us see the burning of the Divine Displeasure, and say as he, in *Jer. xii. 1, 3. Righteius art thou, O LORD, How long shall the Land mourn, and the Herbs of every Field wither, for the Wickedness of them that dwell therein!* And when we see the Rain descending and reviving the Plants and Animals, and causing them to grow and flourish; then let us speak of God, and to him, as they in *Psal. civ. 13,—15. He watereth the Hills from his Chambers; the Earth is satisfied with the Fruit of thy Works: He causeth the Grass to grow for the Cattle, and Herb for the Service of Man; that he may bring forth Food out of the Earth, and Wine to make glad the Heart of Man, and Oil to make his Face to shine, and Bread to strengthen the Heart of Man.*

IV. Let us now consider these various Works of God, both as to his natural and moral Dispensations to us in the present Summer—The most remarkable on these Accounts we have ever known.

Let us remember how greatly he distressed us in the late most extraordinary long, extreme, destroying Drought, and

and in many Places *Swarms* of various Sorts of *Insects* devouring all before them. I have met with none that remembers the like Distress. The first Crop of *Hay* which was our chief, yea with many the sole Dependance, to support the *Cattle* for our five Months foddering Season, so far cut off, that most of the People had but a *fourth Part*, many but a *fifth*, many but a *tenth* of what they used to mow; and many *none* at all, being obliged to turn their *Cattle* into their only mowing Ground to keep them from perishing: And how affecting was it to see them empty, pining, and go lowing about for want of Food; their Owners pitying, but unable to help them.

In many Parts of the Land, we saw innumerable Swarms of *Worms* and *Grashoppers* concurring to devour the remaining *Herbage*:—In many, both the *Beans*, *Pease*, *Oats*, and *Barley* withering up:—In many, various Sorts of *Vermin* destroying the *Flax*, the *Potatoes*, *Turnips*, and other Eatables:—In some, Millions of *little Worms* consuming the necessary *Leaves of Trees* in Orchards:—In others, Multitudes of *larger Worms* cutting off the Roots of our *Indian Corn*, the main Subsistence of the People:—The Face of the Ground scorched to a reddish Hue:—The Brooks, Springs, and many Wells and Rivers dried away:—The Roots of the Grass so burnt, as they seemed irreparable, and the remaining Corn folding up, and at the Point of perishing.

Never were those affecting Passages in *Joel i.* and *Jer. xiv.* more pertinent to us than in that distressing Season.

And all the while we were languishing under the extreme Affliction, GOD was raising up *as great a Quantity of Waters* out of the Sea into the Air as usual: Even in *ten Miles* of the *Light-House*, on *every Day* above *nine hundred thousand Tuns*; and in *an hundred Miles*, on *every Day* above *ninety millions* (*x*); but directing them to *other Quarters*, and not permitting the Winds to bring them over us; or if they did, he drove them on to other Parts of the Atmosphere *beyond us*, kept up the Heat and Expansion *here*, and would not suffer the Vapours to join in Drops and Showers on our parched Land.

Let us never forget our great Extremity, our growing Difficulties, our threatening Dangers, our affecting Prospect

(*x*) To keep within Bounds, I take but *half the Circles* of *10* and of *100 Miles Radius*: and whereas Dr. *Halley* found the Sun exhales in a square Mile every war[n Day *69 14 Tuns*; I here take no more than *6000* in every square Mile. And the like may be said, of any *10* or *100 Miles* of any Part of the Sea Shores, or great Bays of all the *British Provinces and Colonies*,

spect of losing half our *Stocks*; being obliged to fend not only *five hundred Miles* to *Pennsylvania*, but even to *England* above *three thousand*, neither of which was ever done before, for *Hay*, to save some of our *Cattle* alive;—  
*Yea*, the Prospect of more distressing want of *Bread* for *Ourselves* and *Children*; neither having it, nor wherewith to purchase it.

Let us remember how awful the Displeasure of GOD appeared; and how we humbled ourselves before him, fasted, confessed our Sins, and cried for Mercy. *Thursday June 15th* was our Day of general *Fasting and Prayer* throughout the *Province*.

And now behold in what a wonderous Manner he has heard and *answered*; given us *gentle* and *moderate Showers*, almost every other Day, with most suitable Intervals of warm Weather, revived many of those Fruits of the Earth which seemed irrecoverable, causing them surprizingly to flourish, that we are like them that dream; destroying the *devouring Insects*, and even giving the Hopes of a plenteous Harvest!

V. And lastly, Let us now consider *what great Obligations* we are thereby under to this SOVEREIGN BEING, who has thus kindly answered us, even exceeded our Prayers and Hopes, and what are the *Duties* we indispensably owe him.

And here we should see—That this Kindness of his is not because we have in the least Degree deserved it, but quite the contrary: That it therefore flows from his mere Sovereign Grace thro' CHRIST the Mediator: That it is to testify his approving our paying a Part of our due Homage to him in our Humiliations and Intentaries in this probationary State; and to signify how much more acceptable would be our cordial, universal, and continual Homage, and how extremely to our Advantage.

Our *first Duty* then, even of every one among us, and of this whole obliged People, must be to be exceeding thankful to him, and most heartily to bless and praise him—To sing, as *David* and *his People* in *Psal. lxxv. 1, 2, 9,—e.* *Praise waiteth for thee, O GOD,*  
*&c.*

*Yea*, our *further Obligations*—are most highly and fervently to love him, to forsake every Sin, and avoid every Thing offensive to him, especially the abuse of the Fruits of his Goodness—to devote ourselves thro' CHRIST entirely

tirely to him for ever : and make it our Busines and Delight to do whatever pleases him, keeping in View his Glory as our highest End, and his revealed Will as our unvaried Rule—to value his Favour above every Creature, and never rest 'till we know we have an Interest in it—as also to reverence, adore, seek and trust in him for the future.—Lastly, to consider our Misery under the *moral Drought* or want of celestial Influences ; to get a more affecting Sense of this far more great and fatal Calamity ; and to implore with unceasing Importunity the Sovereign Grace of GOD to deliver us from it, by showering down the *heavenly Rain*, or those efficacious Influences of his HOLY SPIRIT, which will revive and wash our Souls, and produce the Fruits of Holiness and Righteousness, and Joy abundantly throughout the Land. *Hos. x. 12. It is Time to seek the LORD, till he come and rain Righteousness upon you.*

And, to conclude,—Let us long for, and joy in the Prospect of the *most happy and universal Reign of CHRIST* a-coming on this lower World : And whenever we feel a natural *Drought*, or see a *Shower*, let us with Pleasure think on those reviving *Predictions* of HIM in *Psal. lxxii. 6, 7,—16, 17.* *He shall come down like Rain upon the mown Grass, or Showers that water the Earth : In his Days shall the Righteous flourish, and Abundance of Peace so long as the Moon endureth : There shall be an Handful of Corn in the Earth, upon the Top of the Mountains ; the Fruit thereof shall shake like Lebanon, and they of the City shall flourish like Grass of the Earth : His Name shall endure for ever ; His Name shall be continued as long as the Sun ; and Men shall be blessed in Him ; all Nations shall call Him Blessed.*

A   M   E   N.

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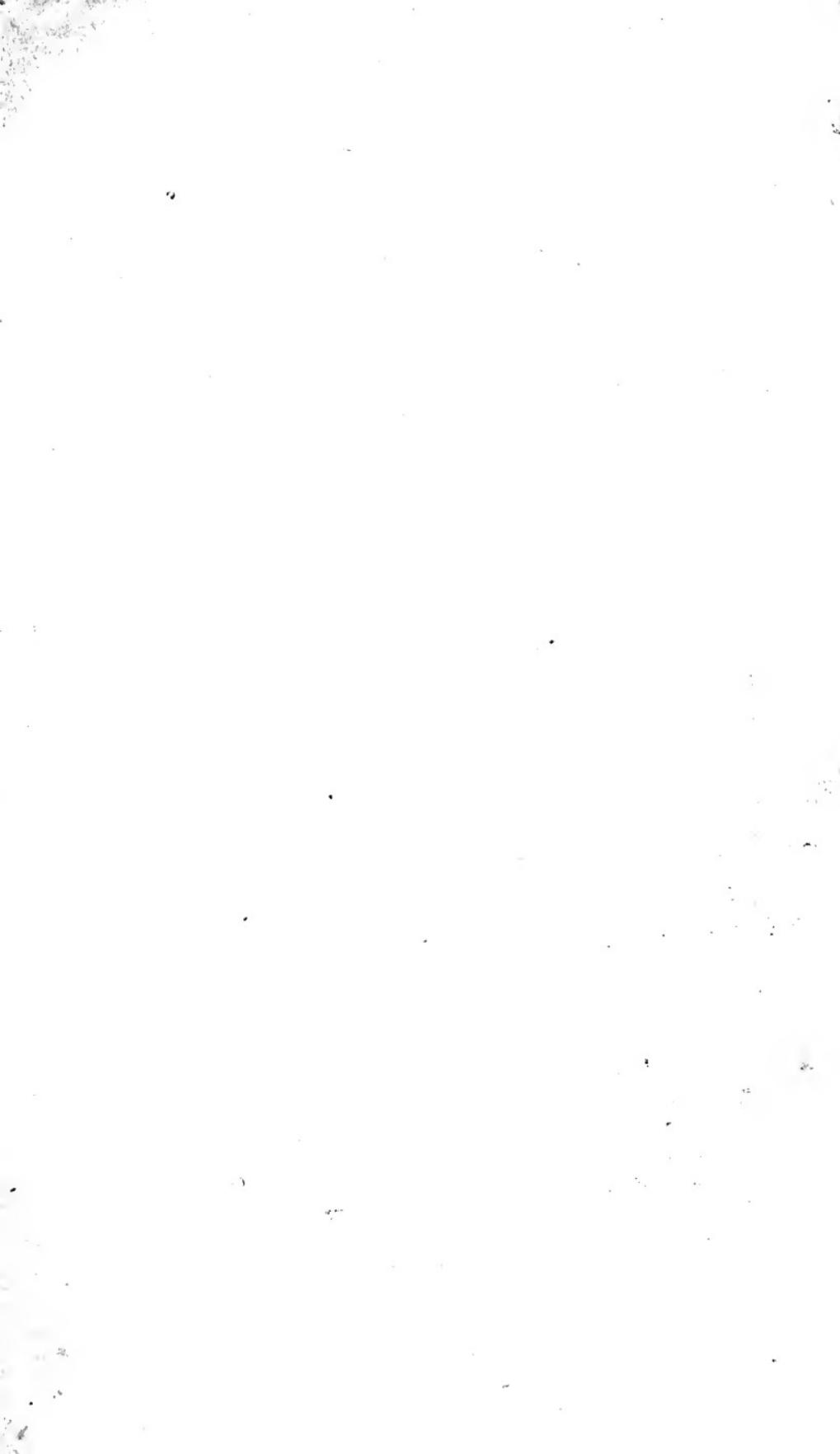
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